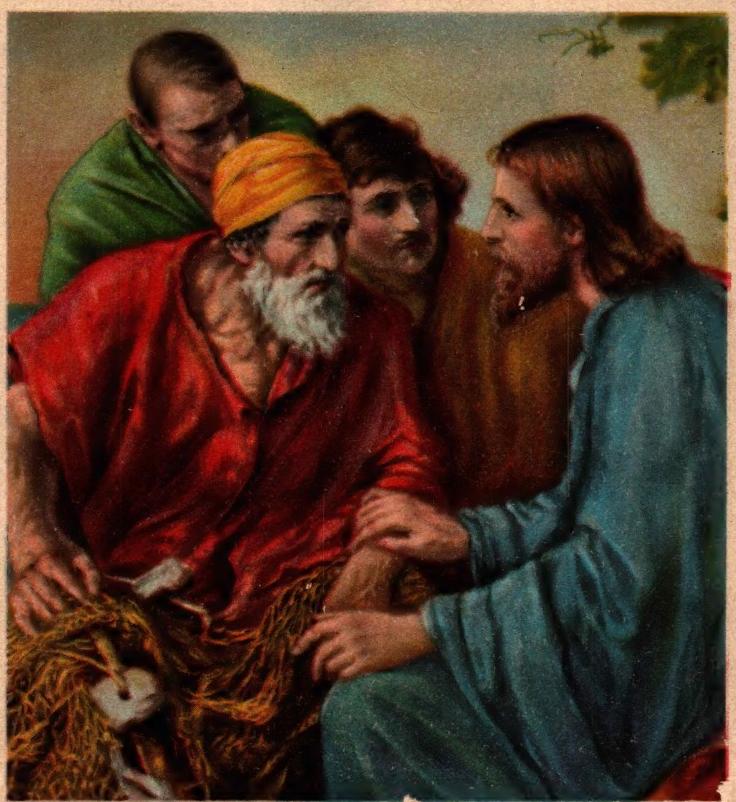


# Evangelical Year-Book 1922



Fear not; from henceforth thou shalt catch men.  
Luke 5.

Eden Publishing House  
St. Louis Chicago

# **EVANGELICAL YEAR-BOOK**

**FOR THE YEAR OF OUR LORD  
1922**

**PUBLISHED** Annually in November by the German  
Evangelical Synod of North America.

God of our fathers, whose almighty hand  
Leads forth in beauty all the starry band  
Of shining worlds in splendor thru the skies,  
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,  
In this free land by Thee our lot is cast;  
Be Thou our ruler, guardian, guide, and stay,  
Thy word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence  
Be Thy strong arm our ever sure defense;  
Thy true religion in our hearts increase,  
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way,  
Lead us from night to never-ending day;  
Fill all our lives with love and grace divine,  
And glory, laud, and praise be ever Thine.

**EDEN PUBLISHING HOUSE**

ST. LOUIS, MO.

CHICAGO, ILL.

### The Year 1922

The year 1922 A. D. is a common year of 365 days. Of the Jewish era it is the 5683rd; of the Mohammedan the 1340th. Since the beginning of the Reformation it is the 405th, and since the beginning of American independence it is the 146th.

### Eclipses

During the year 1922 there will be two eclipses both of the sun, and both invisible in the United States.

1. An annular eclipse of the sun March 27th and 28th.
2. A total eclipse of the sun on September 20th.

An annular eclipse is one in which the whole face of the sun is covered, with the exception of a small ring-like border. In a total eclipse the entire face disappears gradually for a certain length of time, to appear again, just as gradually, but in the opposite direction.

### The Planets

#### Morning Stars, West of Sun

*Mercury*: February 14th to April 24th; June 18th to August 6th; October 15th to December 6th.

*Venus*: January 1st to February 8th; November 25th to end of year.

*Mars*: June 10th to end of year.

*Jupiter*: January 1st to April 4th; October 23rd to end of year.

*Saturn*: January 1st to March 25th; October 4th to end of year.

*Uranus*: January 1st to February 28th; September 4th to end of year.

#### Evening Stars, East of Sun

*Mercury*: January 1st to February 14th; April 24th to June 18th; August 6th to October 15th; December 6th to end of year.

*Venus*: February 8th to November 25th.

*Mars*: January 1st to June 10th.

*Jupiter*: April 4th to October 23rd.

*Saturn*: March 25th to October 4th.

*Uranus*: February 24th to September 4th.

#### Brightest, or Best Seen

*Mercury*: As morning star, at its Greatest Western Elongation; March 12th; July 19th; October 30th. As Evening star, at

its Greatest Eastern Elongation; January 29th; May 13th; September 15th.

*Venus*: As evening star, October 21st. As morning star, December 31st.

*Mars*: June 1st to June 20th.

*Jupiter*: March 18th to April 12th.

*Saturn*: March 25th to April 4th.

*Uranus*: August 18th to September 20th, when the planet will be visible to the naked eye, its approximate location being 22 hours, 53 minutes right Ascension, and 7 degrees and 59 minutes South Declination, in the constellation Aquarius.

#### Invisible, or Very Dim

*Mercury*: At all other times than those given above, when as evening star or morning star.

*Venus*: January 1st to March 1st; November 15th to December 6th.

*Jupiter*: September 28th to November 16th.

*Saturn*: October 1st to November 19th.

*Uranus*: Practically invisible at all other times than those given above.

*Neptune*: Always invisible to the naked eye.

*All Night Stars*: Jupiter in April; Saturn in March; and Uranus in August.

Immortal love, forever full, forever flowing free,  
 Forever shared, forever whole, a never ebbing sea!  
 O Lord, and Master of us all, whate'er our name or sign,  
 We own Thy sway, we hear Thy call, we test our loves by Thine.

Days Week Month		January 1922		Sun rises H. M.	Sun sets H. M.	Moon rises H. M.
		MEMORABLE DAYS	Bible Readings			
<b>1</b> First Sunday in the New Year			Tit. 3: 4-8; Matt. 2: 13-23			
S	1	New Year's Day	Rev. 20: 11-15	7.39	4.28	9.23
M	2	Wilhelm Loehe †	1872 Matt. 13: 24-30	7.39	4.30	9.53
T	3	Gordius †	303 Gal. 3: 1-14	7.38	4.30	10.21
W	4	Moses Stuart †	1852 John 8: 31-44	7.38	4.32	10.47
T	5	Johann Hess †	1547 Gal. 4: 1-10	7.38	4.32	11.15
F	6	Epiphany	John 15: 1-10	7.38	4.33	11.37
S	7	Widukind baptized	785 Matt. 25: 41-46	7.38	4.34	P. M.
<b>2</b> First Sunday after Epiphany			Rom. 12: 1-5; Luke 2: 41-52			
S	8	Battle of New Orleans	1815 Matt. 25: 31-40	7.38	4.36	12.47
M	9	Galileo Galilei †	1642 Matt. 13: 44-53	7.38	4.37	1.27
T	10	Karl von Linné †	1778 Luke 12: 13-20	7.36	4.38	2.14
W	11	Francis S. Key †	1843 Rom. 14: 13-19	7.36	4.39	3.09
T	12	Johann Heinrich Pestalozzi	1746 John 18: 33-38	7.36	4.40	4.12
F	13	George Fox †	1691 Luke 12: 27-34	7.36	4.41	5.22
S	14	Edmund Halley †	1742 Luke 13: 22-30	7.36	4.42	6.36
<b>3</b> Second Sunday after Epiphany			Rom. 12: 6-16; John 2: 1-11			
S	15	St. Louis Deac. Home ded.	1893 Isa. 62: 6-12	7.35	4.44	7.50
M	16	Johann A. Neander	1789 Matt. 22: 1-10	7.34	4.45	9.05
T	17	Benjamin Franklin	1706 Matt. 22: 11-14	7.34	4.46	10.19
W	18	Daniel Webster	1782 Prov. 9: 1-10	7.33	4.48	11.30
T	19	Hans Sachs †	1576 Matt. 11: 25-30	7.32	4.49	A. M.
F	20	John Howard †	1790 2 Cor. 5: 14-21	7.32	4.50	12.39
S	21	Matthias Claudius †	1821 Matt. 23: 34-39	7.31	4.52	1.34
<b>4</b> Third Sunday after Epiphany			Matt. 8: 1-13; Rom. 12: 16-21			
S	22	Constantine †	337 Isa. 61: 8-11	7.30	4.53	2.45
M	23	Guido F. Verbeck	1830 Luke 15: 3-7	7.29	4.54	3.44
T	24	Gold discovered in California	1848 Luke 15: 8-10	7.28	4.56	4.40
W	25	Philip Jacob Spener	1635 Ezek. 34: 1-6	7.27	4.57	5.35
T	26	Polycarp †	167 Ezek. 34: 11-16	7.26	4.58	6.13
F	27	Chrysostom	347 Psa. 95: 6-11	7.25	5.00	6.51
S	28	Pastor Adolf Baltzer †	1880 Psa. 100	7.24	5.01	7.25
<b>5</b> Fourth Sunday after Epiphany			Matt. 8: 23-27; Rom. 12: 8-10			
S	29	Ernst Moritz Arndt †	1860 1 Tim. 1: 12-17	7.23	5.03	7.55
M	30	Thirty Years' War ended	1648 Luke 15: 11-21	7.22	5.04	8.24
T	31	Charles Haddon Spurgeon †	1892 Luke 15: 22-32	7.22	5.05	8.51

## MOON'S PHASES

First Quarter, 6th, 4.24 A. M. Last Quarter, 19th, 11.59 P. M.

Full Moon, 13th, 8.37 A. M. New Moon, 27th, 5.48 P. M.

Amid life's wild commotion, where naught the heart can cheer,  
 Who points beyond its ocean to heaven's brighter sphere?  
 Our feeble footsteps guiding, when from the path we stray,  
 Who leads to bliss abiding? Christ is our only Way.

Week Month	Days	February 1922		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises
H. M.	H. M.	H. M.	H. M.			
W	1	Ignatius †	107 Rom. 6: 15-23	7.29	5.07	9.18
T	2	First C. E. Society organized	1881 Jer. 17: 5-14	7.20	5.08	9.50
F	3	Ansgar †	865 Lam. 3: 22-33	7.19	5.10	10.14
S	4	Rhabanus Maurus †	856 Psa. 32	7.18	5.11	10.47

**6** Fifth Sunday after Epiphany Matt. 13: 24-30; Col. 3: 12-17

S	5	Thomas Carlyle †	1881 Psa. 107: 1-9	7.16	5.12	11.22
M	6	France recog. Indep. of U. S.	1778 Ezek. 34: 22-31	7.15	5.14	P. M.
T	7	George Wagner †	1527 Psa. 23	7.14	5.15	12.13
W	8	Alexander M. Mackay †	1890 Isa. 53: 6-12	7.12	5.16	12.47
T	9	Ernst W. Hengstenberg †	1804 1 Peter 2: 21-25	7.11	5.18	1.21
F	10	Canada a British Province	1764 Rom. 8: 31-39	7.10	5.20	2.14
S	11	Thomas A. Edison	1847 John 17: 17-26	7.08	5.21	3.09

**7** Septuagesima Sunday Matth. 20: 1-16; 1 Cor. 9: 24-10: 5

S	12	Abraham Lincoln	1809 John 10: 1-16	7.06	5.23	4.10
M	13	Cotton Mather †	1728 Isa. 61: 1-5	7.05	5.24	5.20
T	14	St. Valentine's Day	Matt. 22: 35-40	7.04	5.25	6.44
W	15	Gotthold Ephraim Lessing †	1781 Matt. 18: 28-35	7.02	5.27	7.50
T	16	Philip Melanchthon	1497 Eph. 2: 4-10	7.01	5.28	9.05
F	17	Michelangelo †	1564 Tit. 3: 5-11	6.59	5.30	10.19
S	18	Martin Luther †	1546 Luke 6: 30-36	6.58	5.31	11.30

**8** Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-12: 9

S	19	Nicholas Copernicus	1473 Luke 10: 25-37	6.56	5.32	A. M.
M	20	L. Nollau †	1869 Phil. 1: 1-11	6.55	5.34	12.38
T	21	Benedict Spinoza †	1677 2 Peter 1: 1-11	6.55	5.35	1.44
W	22	George Washington	1732 1 Cor. 5: 5-8	6.51	5.37	2.48
T	23	Bartholomaeus Ziegenbalg †	1719 Matt. 16: 5-12	6.50	5.38	3.49
F	24	George F. Handel	1685 Job 28	6.48	5.39	4.44
S	25	Isaac Newton	1642 Prov. 3: 13-18	6.46	5.41	5.29

**9** Quinquagesima Sunday Luke 18: 31-43; 1 Cor. 13

S	26	Christianity perm. in Japan	1873 Col. 2: 1-9	6.45	5.42	6.15
M	27	Schmalkald Articles	1531 Luke 18: 31-43	6.43	5.44	6.51
T	28	Shrove Tuesday	Zech. 13: 4-9	6.41	5.45	7.25

#### MOON'S PHASES

First Quarter, 4th, 10.52 P. M. Last Quarter, 18th, 12.18 P. M.

Full Moon, 11th, 7.18 P. M. New Moon, 26th, 12.48 P. M.

In the cross of Christ I glory, tow'ring o'er the wrecks of time;  
 All the light of sacred story gathers round its head sublime.  
 Bane and blessing, pain and pleasure, by the cross are sanctified;  
 Peace is there that knows no measure, joys that thru all time abide.

Week Month	Days	March 1922		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises
H. M.	H. M.	H. M.				
W	1	Ash Wednesday	Phil. 2: 5-11	6.40	5.46	7.49
T	2	John Wesley †	1791 Mark 8: 31-38	6.38	5.48	8.18
F	3	Peace Treaty, Paris	1871 Psalm 49: 1-16	6.36	5.49	8.48
S	4	Bible Soc. in Rome org.	1872 Matt. 20: 20-28	6.34	5.50	9.22

**10** Invocavit, 1st Sunday in Lent Matth. 4:1-11; 2 Cor. 6:1-10

S	5	Thomas Aquinas †	1274 Matt. 16: 21-28	6.33	5.52	9.58
M	6	F. W. v. Bodelschwingh	1831 John 11: 1-27	6.31	5.53	10.45
T	7	Brit. and Foreign Bible Soc.	1804 John 11: 28-45	6.29	5.54	11.35
W	8	H. W. Beecher †	1887 Isa. 48: 17-22	6.27	5.56	P. M.
T	9	Ger. Ev. Miss. Society org.	1865 Isa. 26: 1-12	6.25	5.57	1.42
F	10	Benjamin West †	1820 Isa. 56: 1-7	6.24	5.58	2.53
S	11	Salzburgers arrive	1734 Jer. 7: 1-11	6.22	6.00	4.08

**11** Reminiscere, 2nd Sun. in Lent Matth. 15:21-28; 1 Thess. 4:1-7

S	12	Henry Bergh †	1888 Luke 19: 41-46	6.20	6.01	5.25
M	13	Alaska purchased	1867 1 Cor. 1: 1-13	6.18	6.02	6.40
T	14	Johann Semler †	1791 Matt. 25: 1-16	6.16	6.04	7.56
W	15	Thomas Cramner †	1556 Matt. 26: 47-50	6.14	6.05	9.01
T	16	Wilhelm Baur	1826 Acts 1: 15-26	6.12	6.06	10.23
F	17	Georg Neumark †	1621 Jchn 3: 4-10	6.11	6.08	11.38
S	18	Alexander	251 Matt. 26: 69-75	6.09	6.09	A. M.

**12** Oculi, Third Sunday in Lent Luke 11: 14-28; Eph. 5: 1-9

S	19	David Livingstone	1813 Matt. 27: 3-10	6.07	6.10	12.28
M	20	Johann E. Gossner †	1858 Joshua 24: 1-15	6.05	6.11	1.23
T	21	Johann Sebastian Bach	1685 John 11: 47-54	6.03	6.13	2.09
W	22	Wolfgang v. Goethe †	1832 John 18: 28-38	6.01	6.14	2.51
T	23	Jonathan Edwards †	1758 John 15: 17-35	5.59	6.15	3.27
F	24	Henry W. Longfellow †	1882 John 12: 44-50	5.58	6.16	4.00
S	25	Slave trade abol. in Engl.	1807 Isa. 61: 1-5	5.56	6.18	4.30

**13** Laetare, Fourth Sunday in Lent John 6: 1-15; Gal. 4: 21-31

S	26	Ludwig van Beethoven †	1827 Matt. 27: 15-23	5.54	6.19	4.59
M	27	Hermann Th. Wangemann	1818 Isa. 53: 1-7	5.52	6.20	5.25
T	28	Johann Amos Comenius	1592 Isa. 50: 6-11	5.50	6.22	5.53
W	29	Charles Wesley †	1788 Acts 8: 26-39	5.48	6.23	6.20
T	30	Friedrich August Tholuck	1799 John 8: 46-59	5.46	6.24	6.50
F	31	Japan opened	1854 1 Peter 2: 21-25	5.44	6.25	7.24

#### MOON'S PHASES

First Quarter, 6th, 1.22 P. M.      Last Quarter, 20th, 2.43 A. M.

Full Moon, 13th, 5.14 A. M.      New Moon, 28th, 7.03 A. M.

Welcome, Thou Victor in the strife, welcome from out the grave;  
 Today we triumph in Thy life around Thy empty grave.  
 O let Thy conq'ring banner wave o'er hearts Thou makest free:  
 And point the path that from the grave leads heav'nward up to Thee.

Week Days Month	April 1922		Sun	Sun	Moon
	MEMORABLE DAYS	Bible Readings	rises	sets	rises
S   1   Dr. W. Harvey	1578   John 10: 32-42	5.42	6.26	8.00	

**14** Judica, Fifth Sunday in Lent John 8: 46-59; Heb. 9: 11-15

S   2   Thomas Jefferson	1743	Matt. 27: 24-30	5.41	6.28	8.43
M   3   Reginald Heber †	1826	Matt. 26: 36-46	5.39	6.29	9.32
T   4   Ambrose †	397	Mark 15: 22-39	5.37	6.30	10.27
W   5   Robert Raikes †	1811	Matt. 27: 39-56	5.35	6.32	11.28
T   6   Albert Duerer †	1528	Heb. 5: 1-10	5.33	6.33	P. M.
F   7   Johann Hinrich Wichern †	1881	1 John 1: 1-7	5.31	6.34	1.39
S   8   M. Chemnitz †	1586	Heb. 2: 1-18	5.29	6.35	2.59

**15** Palm Sunday Matth. 21: 1-9; Phil. 2: 5-11

S   9   Lee's Surrender	1865	1 Cor. 1: 18-25	5.28	6.37	4.14
M   10   William Booth	1829	Matt. 5: 2-10	5.26	6.38	5.30
T   11   David Zeisberger	1720	Heb. 2: 7-15	5.24	6.39	6.44
W   12   Adoniram Judson †	1850	Eph. 1: 12-20	5.22	6.40	7.58
T   13   Maundy Thursday		Isa. 33: 15-17	5.20	6.42	9.08
F   14   Good Friday		John 3: 1-3	5.19	6.43	10.27
S   15   Abraham Lincoln †	1865	John 6: 28-36	5.17	6.44	11.11

**16** Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8

S   16   Peter Waldus †	1197	Luke 24: 36-49	5.15	6.46	P. M.
M   17   Easter Monday		Gen. 13: 1-12	5.13	6.47	12.03
T   18   Germantown slavery protest	1688	Gen. 26: 12-25	5.12	6.48	12.47
W   19   Battle of Lexington	1775	1 Sam. 2: 1-10	5.10	6.49	1.28
T   20   Pastor Geo. Wall †	1867	Psa. 34: 2-11	5.08	6.50	2.01
F   21   Anselm of Canterbury †	1109	Psa. 49: 16-21	5.07	6.52	2.32
S   22   Origen †	251	Prov. 13: 6-13	5.05	6.53	3.01

**17** Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10

S   23   William Shakespeare †	1616	Luke 16: 19-31	5.03	6.55	3.28
M   24   Wilfrid †	709	1 Sam. 8: 1-10	5.02	6.56	3.56
T   25   Oliver Cromwell	1599	Psa. 119: 33-38	5.00	6.57	4.23
W   26   Alexander Duff	1806	Prov. 28: 20-27	4.58	6.58	4.52
T   27   Otto Catelin †	1554	Mark 10: 17-27	4.57	6.59	5.24
F   28   Friedrich Myconius †	1546	1 Tim. 6: 6-10	4.55	7.01	6.00
S   29   Pastor Wilhelm Binner	1805	1 Peter 1: 3-5	4.54	7.02	6.42

**18** Misericordias Domini Sunday John 10: 12-16; 1 Pet. 2: 21-25

S   30   Washington inaugurated	1789	Luke 12: 13-31	4.54	7.02	6.42
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MOON'S PHASES

First Quarter, 4th, 11.46 P. M. Last Quarter, 18th, 6.54 P. M.  
 Full Moon, 11th, 2.44 P. M. New Moon, 26th, 11.04 P. M.

Ye servants of God, your Master proclaim,  
And publish abroad His wonderful name;  
The name all victorious of Jesus extol;  
His kingdom is glorious, and rules over all.

Days		May 1922			Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings	rises	sets	rises
		H. M.	H. M.	H. M.			
M	1	Battle of Manila	1898	Psa. 80: 8-16	4.51	7.04	8.23
T	2	Athanasius †	373	Jer. 12: 10-15	4.49	7.06	9.21
W	3	Monica †	388	1 Kings 21: 1-26	4.48	7.07	10.26
T	4	Alexander Vinet †	1847	Isa. 5: 1-7	4.46	7.08	11.33
F	5	Napoleon Bonaparte †	1821	Nahum 1: 2-6	4.45	7.09	P. M.
S	6	Alexander von Humboldt †	1859	Isa. 52: 6-10	4.43	7.10	1.55

**19** Jubilate Sunday John 16: 16-23; 1 Pet. 2: 11-20

S	7	Pacific Railway completed	1869	Matt. 21: 33-41	4.42	7.10	3.08
M	8	American Bible Society	1816	Matt. 25: 1-13	4.41	7.13	4.21
T	9	Zinzendorf †	1760	Matt. 7: 15-23	4.39	7.14	5.34
W	10	London Rel. Tract Society	1799	Isa. 52: 7-15	4.38	7.15	6.45
T	11	Johann Arndt †	1621	Eph. 6: 10-20	4.37	7.16	7.53
F	12	Samuel Marsden †	1838	Rom. 8: 18-25	4.36	7.18	8.56
S	13	Jamestown founded	1607	2 Cor. 4: 7-18	4.34	7.19	9.52

**20** Cantate Sunday John 16: 5-15; James 1: 17-21

S	14	Gabriel Fahrenheit	1567	1 Peter 1: 13-23	4.33	7.20	10.39
M	15	Kaspar Olevianus †	1587	Luke 19: 1-27	4.32	7.21	11.26
T	16	Vitringa	1659	Matt. 25: 14-30	4.31	7.23	11.59
W	17	Joachim of Floris †	1201	1 Cor. 12: 1-11	4.30	7.24	A. M.
T	18	American Baptist Miss. Soc.	1814	Rom. 12: 1-21	4.29	7.25	12.34
F	19	India Mission assumed	1884	1 Cor. 3: 1-8	4.28	7.26	1.02
S	20	John Eliot †	1690	1 Cor. 4: 1-13	4.26	7.28	1.33

**21** Rogate Sunday John 16: 23-30; James 1: 22-27

S	21	Elizabeth Fry	1780	2 Peter 1: 1-11	4.26	7.28	1.58
M	22	Nathaniel Hawthorne †	1864	Isa. 55: 1-5	4.25	7.29	2.25
T	23	Girolamo Savonarola †	1498	John 5: 24-29	4.24	7.30	2.53
W	24	John G. Paton	1824	James 1: 19-27	4.23	7.31	3.24
T	25	Ascension Day		1 Cor. 3: 10-17	4.22	7.32	3.59
F	26	Bede †	735	Eph. 2: 18-22	4.21	7.33	4.38
S	27	Dante Alighieri	1265	Psa. 127	4.20	7.34	5.22

**22** Exaudi Sunday John 15: 26-16: 4; 1 Peter 4: 7-11

S	28	John Calvin †	1564	Matt. 7: 24-29	4.20	7.35	6.15
M	29	Turks storm Constantinople	1453	Acts 1: 1-9	4.19	7.36	7.13
T	30	Memorial Day		Acts 2: 1-8	4.18	7.37	8.17
W	31	Josef Haydn †	1809	Acts 2: 14-24	4.17	7.38	9.24

#### MOON'S PHASES

First Quarter, 4th, 6.56 A. M. Last Quarter, 18th, 12.17 P. M.

Full Moon, 11th, 12.06 A. M. New Moon, 26th, 12.06 P. M.

Breathe on me, breath of God, fill me with life anew,  
 That I may love what Thou dost love, and do what Thou wouldest do.  
 Breathe on me, breath of God, so I shall never die,  
 But love with Thee the perfect life of Thine eternity.

Days		June 1922			Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings	rises	sets	rises
				H. M.	H. M.	H. M.	
T	1	J. F. Oberlin †	1826	Acts 2: 22-32	4.17	7.38	10.33
F	2	Robert Browne †	1631	Acts 2: 33-42	4.16	7.39	11.41
S	3	Frances Havergal †	1879	Psa. 16: 1-11	4.16	7.40	P. M.

**23** Pentecost Sunday John 14: 23-31; Acts 2: 1-13

S	4	First Bible printed in Am.	1743	John 16: 7-15	4.16	7.41	2.07
M	5	Pentecost Monday		Psa. 71: 1-8	4.15	7.42	3.18
T	6	First Y. M. C. A. established	1844	John 8: 12-20	4.14	7.42	4.38
W	7	Paul Gerhardt †	1676	Mark 3: 1-6	4.14	7.43	5.36
T	8	August Herman Francke †	1727	Isa. 35	4.14	7.44	6.40
F	9	William Carey †	1834	Deut. 18: 15-22	4.13	7.45	7.39
S	10	New Amsterdam founded	1614	Matt. 11: 2-10	4.13	7.45	8.36

**24** Trinity Sunday John 3: 1-15; Rom. 11: 33-36

S	11	Roger Bacon †	1294	John 9: 1-17	4.13	7.46	9.18
M	12	William Cullen Bryant †	1878	John 12: 35-50	4.13	7.46	9.46
T	13	Luther marries	1525	John 5: 30-40	4.13	7.47	10.33
W	14	Flag Day	(1777)	John 6: 37-47	4.13	7.47	11.07
T	15	Magna Charta	1215	John 5: 17-24	4.12	7.48	11.33
F	16	Unitas Fratrum	1722	Isa. 59: 1-15	4.12	7.48	A. M.
S	17	Bunker Hill	1775	James 5: 13-20	4.12	7.49	12.01

**25** First Sunday after Trinity Luke 16: 19-31; 1 John 4: 16-21

S	18	Albert Knapp †	1864	John 9: 18-41	4.12	7.49	12.27
M	19	Chas. Hodge †	1878	Matt. 16: 13-24	4.13	7.50	12.54
T	20	Basel Mission Institute	1820	Mark 8: 31-38	4.13	7.50	1.24
W	21	J. G. Hamann †	1788	John 6: 63-69	4.13	7.50	1.56
T	22	Lieut. Adolph. Greely found	1884	John 4: 46-53	4.13	7.50	2.32
F	23	Elmhurst College dedicated	1873	Luke 24: 44-47	4.13	7.50	3.24
S	24	John Cabot disc. Labrador	1497	Isa. 11: 1-10	4.14	7.50	4.03

**26** Second Sunday after Trinity Luke 14: 16-24; 1 John 3: 13-18

S	25	Augustana presented	1530	Isa. 53: 1-12	4.14	7.51	5.01
M	26	Julian Apostate †	363	Luke 9: 28-36	4.14	7.51	6.05
T	27	Joseph Smith (Nauvoo) †	1844	2 Peter 1: 16-26	4.15	7.51	7.10
W	28	Irenaeus †	202	Exo. 34: 29-35	4.15	7.50	8.23
T	29	American Board C. F. M.	1810	Isa. 6: 1-13	4.15	7.50	9.35
F	30	Raymond Lully †	1315	2 Cor. 12: 1-10	4.16	7.50	10.47

#### MOON'S PHASES

First Quarter, 2nd, 12.10 A. M. Full Moon, 9th, 9.58 A. M.

Last Quarter, 17th, 6.30 A. M. New Moon, 24th, 10.20 P. M.

From ocean unto ocean our land shall own Thee Lord,  
 And, filled with true devotion, obey Thy sov'reign word.  
 Our prairies and our mountains, our forests and each field,  
 Our rivers, lakes, and fountains to Thee shall tribute yield.

Days		July 1922			Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings	rises	sets	rises
		H. M.	H. M.	H. M.			
S	1	First World's S. S. Conv.	1889	Col. 3: 1-11	4.16	7.50	11.58
<b>27</b> Third Sunday after Trinity			Luke 15: 1-10; 1 Pet. 5: 6-11				
S	2	Emmaus Asylum opened	1893	1 John 3: 1-8	4.17	7.50	P. M.
M	3	Hans Egede lands in Greenl.	1721	Luke 17: 11-19	4.18	7.50	2.17
T	4	Independence Day	1776	Lev. 13: 2-14	4.18	7.50	3.25
W	5	Sir John Oldcastle	1360	Luke 5: 12-16	4.19	7.49	4.29
T	6	Johann Hus †	1415	Psa. 103: 1-13	4.19	7.49	5.30
F	7	Hawaii annexed	1899	Psa. 77: 7-15	4.20	7.49	6.25
S	8	Kilian †	689	Deut. 8: 11-20	4.21	7.48	7.23
<b>28</b> Fourth Sunday after Trinity			Luke 6: 36-42; Rom. 8: 18-23				
S	9	Braddock defeated	1755	Psa. 124	4.22	7.48	7.56
M	10	William of Orange †	1584	Mark 10: 17-31	4.22	7.47	8.30
T	11	Burn. of widows proh., India	1832	Mark 10: 18-16	4.23	7.47	9.06
W	12	Charles Kingsley	1819	Matt. 22: 34-40	4.24	7.46	9.38
T	13	Treaty of Berlin	1878	Rom. 13: 1-10	4.25	7.46	10.08
F	14	Storming of the Bastile	1789	Matt. 6: 24-33	4.26	7.45	10.30
S	15	Jerusalem taken	1099	James 5: 1-4	4.26	7.44	10.59
<b>29</b> Fifth Sunday after Trinity			Luke 5: 1-11; 1 Pet. 3: 8-15				
S	16	Anna Askew †	1546	Matt. 19: 16-26	4.27	7.44	11.25
M	17	Chr. F. Schwartz in India	1750	John 11: 1-16	4.28	7.43	11.55
T	18	Infallibility of pope	1870	John 11: 38-46	4.29	7.42	A. M.
W	19	Missionaries Tanner and Jost	1885	Rom. 7: 19-23	4.30	7.41	12.35
T	20	Armada defeated	1588	Rom. 8: 35-39	4.31	7.40	1.08
F	21	Friedrich Froebel †	1852	John 5: 21-29	4.32	7.40	1.54
S	22	Battle of Tours	732	1 Cor. 15: 50-58	4.33	7.39	2.49
<b>30</b> Sixth Sunday after Trinity			Matth. 5: 20-26; Rom. 6: 3-11				
S	23	Methodist Society founded	1740	John 11: 17-27	4.34	7.38	3.46
M	24	Thos. à Kempis †	1471	Mark 10: 46-52	4.35	7.37	4.58
T	25	Prof. A. Irion †	1870	Isa. 42: 1-9	4.36	7.36	6.04
W	26	Robert Fulton	1765	John 8: 12-20	4.37	7.35	7.18
T	27	Atlantic Cable laid	1866	1 Thess. 5: 1-11	4.38	7.34	8.32
F	28	Fourteenth Amendment	1868	John 9: 1-11	4.40	7.32	9.46
S	29	William Wilberforce †	1833	1 John 1: 1-10	4.41	7.31	10.59
<b>31</b> Seventh Sunday after Trinity			Mark 8: 1-9; Rom. 6: 19-23				
S	30	William Penn †	1718	Isa. 60: 1-5, 19-22	4.42	7.30	P. M.
M	31	Ignatius of Loyola †	1556	Isa. 55: 6-11	4.43	7.29	1.16

## MOON'S PHASES

First Quarter, 1st, 4.52 P. M. Full Moon, 8th, 9.07 P. M.

Last Quarter, 16th, 11.11 P. M. New Moon, 24th, 6.47 A. M.

First Quarter, 30th, 10.22 P. M.

**Uprouse you! Soldiers of the cross, and let your banners fly;  
Ring out the tale of Jesus' love, and raise your songs on high:  
Tell all the nations how He died to save the world from sin;  
Proclaim the kingdom's open gates, that all may enter in!**

Week Days Month	August 1922			Sun rises	Sun sets	Moon rises
	MEMORABLE DAYS		Bible Readings	H. M.	H. M.	H. M.
T 1	Robert Morrison †	1834	1 Tim. 1: 15-17	4.44	7.28	2.22
W 2	Martyrs under Nero	64	Luke 15: 1-7	4.45	7.26	3.19
T 3	Victoria Nyanza discovered	1858	Luke 19: 1-10	4.46	7.25	4.17
F 4	Hans Andersen †	1875	Ezek. 34: 11-16	4.47	7.24	5.10
S 5	Gen. Philip Sheridan †	1888	Ezek. 33: 11-16	4.49	7.22	5.56

**32** Eighth Sunday after Trinity Matth. 7: 15-23; Rom. 8: 12-17

S 6	Ben Johnson †	1637	Psa. 133	4.50	7.21	6.32
M 7	Henry IV. †	1106	Mark 12: 28-34	4.51	7.20	7.06
T 8	Norwegian Mission Society	1842	Deut. 6: 1-9	4.52	7.18	7.37
W 9	Robert Moffatt †	1883	1 John 3: 13-24	4.53	7.17	8.06
T 10	Jerusalem destroyed	70	Luke 6: 27-36	4.54	7.15	8.33
F 11	Japan abolishes paganism	1884	Mark 12: 35-44	4.56	7.14	9.05
S 12	James Russell Lowell †	1891	James 1: 19-27	4.57	7.12	9.27

**33** Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13

S 13	Jeremiah Taylor †	1657	Luke 7: 36-47	4.58	7.11	9.56
M 14	New Cologne Cathedral	1880	John 17: 1-17	4.59	7.09	10.28
T 15	Eusebius †	303	John 14: 19-30	5.00	7.08	11.04
W 16	Leipsic Mission Society	1819	John 14: 1-12	5.02	7.06	11.46
T 17	Frederick the Great †	1786	John 12: 27-36	5.03	7.05	A. M.
F 18	Ole Bull †	1880	Luke 9: 28-35	5.04	7.03	12.34
S 19	Evangelical Alliance	1846	Mark 1: 35-45	5.05	7.01	1.28

**34** Tenth Sunday after Trinity Luke 19: 41-49; 1 Cor. 12: 1-11

S 20	Pastor Joseph Rieger †	1869	Prov. 15: 29-33	5.06	7.00	2.31
M 21	Moravian Missions begun	1732	Acts 3: 1-10	5.08	6.58	3.40
T 22	Santa Fe taken	1846	Acts 3: 11-18	5.09	6.56	4.54
W 23	Increase Mather †	1723	Acts 3: 19-26	5.10	6.55	6.09
T 24	St. Bartholomew Massacre	1572	Isa. 35: 1-10	5.11	6.53	7.25
F 25	Council of Nicea	325	Mark 1: 21-34	5.12	6.51	8.39
S 26	First Luth. Conf. in Am.	1748	John 14: 8-14	5.13	6.50	9.54

**35** 11th Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10

S 27	Hugo Grotius †	1645	Mark 11: 20-26	5.15	6.48	11.06
M 28	St. Augustine †	430	Acts 2: 42-48	5.16	6.46	P. M.
T 29	Ulrich v. Hutten †	1523	Psa. 15	5.17	6.44	1.17
W 30	Mel. College taken over	1871	Psa. 1	5.18	6.42	2.15
T 31	John Bunyan †	1688	Psa. 5	5.19	6.41	3.07

#### MOON'S PHASES

Full Moon, 7th, 10.17 A. M. Last Quarter, 15th, 2.46 P. M.  
New Moon, 22nd, 2.34 P. M. First Quarter, 29th, 5.55 A. M.

Christ for the world we sing, the world to Christ we bring,  
 With loving zeal; the poor, and them that mourn,  
 The faint and overborne, sinsick and sorrowworn,  
 Whom Christ doth heal.

Days		September 1922			Sun	Sun	Moon
Week	Month	MEMORABLE DAYS		Bible Readings	rises	sets	rises
		H. M.	H. M.	H. M.			
F	1	Calvin returns to Geneva	1541	Eph. 4: 22-25	5.21	6.39	3.52
S	2	Lufft, printer 1st Ger. Bible	1495	Rev. 22: 11-15	5.22	6.37	4.32

36 12th Sunday after Trinity      Mark 7: 31-37 ; 2 Cor. 3: 4-9

S	3	Oliver Cromwell †	1658	Acts 5: 1-11	5.23	6.35	5.08
M	4	<i>Labor Day</i>		Acts 6: 1-7	5.24	6.33	5.40
T	5	Continental Cong., Phila.	1774	Acts 6: 8-15	5.25	6.32	6.09
W	6	Allan Gardiner †	1851	Acts 7: 1-16	5.27	6.30	6.38
T	7	Hannah More †	1833	Acts 7: 17-36	5.28	6.28	7.04
F	8	Barmen Mission Society	1818	Acts 7: 37-47	5.29	6.26	7.31
S	9	Giovanni Pasquali †	1560	Acts 7: 48-54	5.30	6.24	8.05

37 13th Sunday after Trinity      Luke 10: 23-37 ; Gal. 3: 15-22

S	10	Perry defeats the British	1813	Acts 7: 55-60	5.31	6.22	8.37
M	11	Battle of the Brandywine	1777	Acts 8: 4-13	5.33	6.20	9.13
T	12	Francis Guizot †	1874	Acts 8: 14-25	5.34	6.18	9.53
W	13	Bat. on Plains of Abraham	1759	Acts 8: 26-40	5.35	6.16	10.38
T	14	James Fenimore Cooper †	1851	Jonah 1: 1-10	5.36	6.15	11.29
F	15	Ev. Mission Society, Basel	1815	Isa. 19: 18-25	5.37	6.15	A. M.
S	16	Mt. Cenis Tunnel	1871	Isa. 60: 1-9	5.39	6.11	12.26

38 14th Sunday after Trinity      Luke 17: 11-19 ; Gal. 5: 16-24

S	17	Boston founded	1630	Eph. 2: 11-22	5.40	6.09	1.29
M	18	Fugitive Slave Bill	1850	Acts 9: 1-9	5.41	6.07	2.36
T	19	Dr. Thomas J. Barnardo †	1905	Acts 9: 10-19	5.41	6.05	3.41
W	20	Temp. sov. of Pope ends	1870	Acts 9: 20-31	5.43	6.03	4.54
T	21	Sir Walter Scott †	1832	1 Tim. 1: 12-17	5.43	6.01	6.13
F	22	London Mission Society	1795	Gal. 1: 11-17	5.46	5.59	7.31
S	23	Rhenish Mission Society	1828	John 3: 1-13	5.47	5.57	8.44

39 15th Sunday after Trinity      Matth. 6: 24-34 ; Gal. 5: 25-6: 10

S	24	Evangelical Day, Chicago	1893	2 Cor. 5: 14-21	5.48	5.56	9.55
M	25	Balboa discovered Pacific	1513	Acts 10: 1-16	5.49	5.54	11.05
T	26	Peace of Augsburg	1555	Acts 10: 17-23	5.51	5.52	P. M.
W	27	Evangelical Union	1817	Lev. 11: 1-12	5.52	5.50	1.04
T	28	Ger. Prot. Orph. Home, St. L.	1858	Dan. 7: 9-14	5.53	5.48	1.51
F	29	"Ger. Ev. Syn. of N. A." adop.	1877	Mic. 4: 1-5	5.54	5.46	2.33
S	30	George Whitfield †	1770	Rom. 10: 11-21	5.56	5.44	3.19

#### MOON'S PHASES

Full Moon, 6th, 1.47 A. M.      Last Quarter, 14th, 4.20 A. M.

New Moon, 20th, 10.38 P. M.      First Quarter, 27th, 4.40 P. M.

I love Thy Church, O God; her walls before Thee stand  
Dear as the apple of Thine eye, and graven on Thy hand.

Week	Days	October 1922		Sun	Sun	Moon
		Month	MEMORABLE DAYS	rises	sets	rises
				H. M.	H. M.	H. M.
40	16th Sunday after Trinity	Luke 7:11-17; Eph. 3:13-21				
S	1	Marburg Conference	1529 Rev. 21: 1-7	5.57	5.42	3.43
M	2	Johann Gutenberg †	1468 Acts 10: 24-33	5.58	5.40	4.12
T	3	George Bancroft	1800 Acts 10: 34-48	5.59	5.38	4.43
W	4	Theodor Fliedner †	1864 Acts 11: 1-18	6.00	5.37	5.07
T	5	Liberia a Republic	1847 Psa. 72: 1-10	6.02	5.35	5.34
F	6	Franz Daniel Pastorius arr.	1683 Psa. 72: 11-19	6.03	5.33	6.02
S	7	Henry M. Muehlenberg †	1787 Zech. 8: 18-23	6.04	5.31	6.33
41	17th Sunday after Trinity	Luke 14:1-11; Eph. 4:1-6				
S	8	Rembrandt van Rijn	1669 Jonah 4: 1-11	6.06	5.29	7.05
M	9	David Brainerd †	1747 Acts 12: 1-10	6.07	5.28	7.11
T	10	Schwabach Conference	1529 Acts 12: 11-19	6.08	5.26	8.23
W	11	Ulric Zwingli †	1531 Psa. 46	6.09	5.24	9.10
T	12	America discovered	1492 Psa. 121	6.11	5.22	10.14
F	13	Kaiserswerth Deac. Home	1826 Psa. 97	6.12	5.20	10.03
S	14	Battle of Hastings	1066 2 Kings 6: 8-18	6.13	5.18	11.03
42	18th Sunday after Trinity	Matth. 22: 34-46; 1 Cor. 1: 4-9				
S	15	Ger. Ev. Ch. Ass'n. of West	1840 1 Kings 17: 1-7	6.14	5.17	A. M.
M	16	John Brown, Harper's Ferry	1859 Acts 14: 1-7	6.16	5.15	1.18
T	17	Andreas Osiander †	1552 Acts 14: 8-20	6.17	5.13	2.30
W	18	Edict of Nantes revoked	1685 Acts 14: 21-28	6.18	5.12	3.45
T	19	Surrender at Yorktown	1781 Mark 2: 1-12	6.20	5.10	4.58
F	20	Philip Schaff †	1893 Mark 3: 20-30	6.21	5.08	6.17
S	21	Battle of Trafalgar	1805 Psa. 50: 7-15	6.22	5.06	7.32
43	19th Sunday after Trinity	Matth. 9:1-8; Eph. 4: 22-28				
S	22	Karl Martell †	741 Rom. 1: 18-25	6.24	5.05	8.44
M	23	William Penn lands in Am.	1682 2 Tim. 1: 1-7	6.25	5.03	9.51
T	24	Pastor Oscar Lohr to India	1867 Luke 24: 44-47	6.26	5.02	10.52
W	25	Karl F. W. Walther	1811 Isa. 60: 1-6	6.28	5.00	11.45
T	26	Barmen Mission Institute	1832 Luke 8: 4-15	6.29	4.58	P. M.
F	27	Michael Servetus burned	1553 Acts 16: 1-15	6.30	4.57	1.10
S	28	Eden Theol. Sem. dedicated	1883 Acts 16: 16-24	6.32	4.55	1.44
<b>Reformation Day Offering for Eden Theological Seminary</b>						
44	20th Sunday after Trinity	Matth. 22: 1-14; Eph. 5: 15-21				
S	29	Alfred the Great †	900 Acts 16: 25-34	6.33	4.54	2.15
M	30	Hiram Bingham	1789 Eph. 1: 1-14	6.35	4.52	2.44
T	31	Luther's ninety-five Theses	1517 Eph. 1: 15-23	6.36	4.51	3.11

#### MOON'S PHASES

Full Moon, 5th, 6.58 P. M.      Last Quarter, 13th, 3.55 P. M.  
New Moon, 20th, 7.40 A. M.      First Quarter, 27th, 7.26 A. M.

We thank Thee, then, O Father, for all things bright and good,  
 The seedtime and the harvest, our life, our health, our food;  
 Accept the gifts we offer for all Thy love imparts,  
 And, what Thou most desirest, our humble, thankful hearts.

Week	Days	November 1922		Bible Readings	Sun rises	Sun sets	Moon rises
		Month	MEMORABLE DAYS				
W	1	First M. E. General Conf.	1792	Eph. 2: 4-18	6.37	4.50	3.38
T	2	Jenny Lind †	1887	Psa. 115	6.39	4.48	4.09
F	3	Stanley finds Livingstone	1871	Isa. 44: 6-21	6.40	4.47	4.40
S	4	Mendelssohn-Bartholdy †	1847	Acts 19: 1-20	6.41	4.45	5.14

**45** 21st Sunday after Trinity John 4: 46-54; Eph. 6: 10-17

S	5	Ludwig Harms †	1865	Acts 19: 23-40	6.43	4.44	5.42
M	6	Gustavus Adolphus †	1632	Rom. 10: 1-10	6.44	4.43	6.21
T	7	Willibrord †	739	2 Cor. 13	6.46	4.41	7.16
W	8	John Milton †	1674	Psa. 56: 2-14	6.47	4.40	7.58
T	9	Emil Frommel †	1896	John 15: 17-16: 4	6.48	4.39	8.55
F	10	Count v. d. R. Volmarstein †	1878	Acts 21: 1-14	6.50	4.38	9.58
S	11	Joh. Friedrich v. Schiller	1759	Acts 21: 15-34	6.51	4.36	11.04

**46** 22nd Sunday after Trinity Matth. 18: 23-35; Phil. 1: 3-11

S	12	Theodore Passavant †	1864	Acts 22: 25-23:11	6.52	4.35	A. M.
M	13	Stephen Gardiner †	1555	Psa. 37: 1-11	6.54	4.34	12.13
T	14	Jean Paul †	1825	Psa. 73: 23-28	6.55	4.33	1.24
W	15	Johann Kepler †	1630	Psa. 3	6.57	4.32	2.37
T	16	Suez Canal opened	1869	Acts 23: 12-35	6.58	4.31	3.51
F	17	David Zeisberger †	1808	Acts 24	6.59	4.30	5.05
S	18	Ludwig Hofacker	1828	Acts 25: 1-12	7.01	4.29	6.13

**47** 23rd Sunday after Trinity Matth. 22: 15-22; Phil. 3: 17-21

S	19	Johann M. Boltzius †	1765	Acts 26: 22-32	7.03	4.28	7.27
M	20	John Williams †	1839	Psa. 103	7.03	4.27	8.34
T	21	Voltaire (Jean M. Arouet)	1694	Isa. 64	7.04	4.26	9.36
W	22	Cecilia	232	Matt. 8: 23-27	7.06	4.26	10.24
T	23	<i>Thanksgiving Day</i>		2 Cor. 11: 23-30	7.07	4.25	11.17
F	24	John Knox	1572	Acts 27: 1-26	7.08	4.24	11.41
S	25	Isaac Watts †	1748	Acts 27: 24-44	7.10	4.24	P.M.

#### Memorial Sunday Offering for Ministerial Relief

**48** 24th Sunday after Trinity Matt. 9: 18-26; Col. 1: 9-14

S	26	Wm. Cowper	1731	Psa. 107: 23-31	7.11	4.23	12.49
M	27	Hoosac Tunnel opened	1873	Rom. 14: 17-19	7.12	4.22	1.14
T	28	Washington Irving †	1859	Luke 17: 20-25	7.14	4.22	1.41
W	29	Horace Greeley †	1870	Job 14: 1-13	7.15	4.21	2.08
T	30	Mark Twain (Sam. Clemens)	1835	Luke 4: 14-19	7.16	4.21	2.35

#### MOON'S PHASES

Full Moon, 4th, 12.37 P. M. Last Quarter, 12th, 1.53 A. M.

New Moon, 18th, 6.16 P. M. First Quarter, 26th, 2.15 A. M.

**Thou didst leave Thy throne and Thy kingly crown  
When Thou camest to earth for me, but in Bethlehem's home,  
Was there found no room for Thy holy nativity:  
O come to my heart, Lord Jesus, there is room in my heart for Thee.**

Week	Days Month	<b>December 1922</b>			Sun rises	Sun sets	Moon rises
		MEMORABLE DAYS		Bible Readings			
H. M.	H. M.	H. M.					
F	1	Abraham a Santa Clara †	1709	Acts 28: 1-10	7.17	4.20	3.06
S	2	New Testament in Japanese	1879	Acts 28: 11-22	7.18	4.20	3.40

**49 First Sunday in Advent**      *Matth. 21: 1-9; Rom. 13: 11-14*

S	3	Countess Schwarzb. Rudolst.	1706	Acts 28: 23-31	7.19	4.20	4.19
M	4	Westminster Standards	1646	Phil. 3: 1-14	7.20	4.19	5.02
T	5	Wolfgang A. Mozart †	1791	Col. 1: 15-23	7.22	4.19	5.53
W	6	First Convert in Australia	1863	Heb. 12: 18-29	7.23	4.19	6.42
T	7	Konstantin Tischendorf †	1874	1 Cor. 4: 14-21	7.24	4.19	7.50
F	8	Vatican Council	1869	Acts 2: 37-42	7.25	4.18	8.56
S	9	Sir Anthony Van Dyck †	1641	Eph. 2: 11-21	7.26	4.18	10.01

**50 Second Sunday in Advent**      *Luke 21: 25-36; Rom. 15: 4-13*

S	10	Treaty of Paris	1898	1 Cor. 3: 10-23	7.27	4.18	11.17
M	11	Max Schenkendorf †	1817	Luke 1: 5-23	7.28	4.18	A. M.
T	12	Albrecht von Haller †	1777	Luke 1: 57-66	7.28	4.18	12.15
W	13	Phillips Brooks	1835	Luke 1: 67-80	7.29	4.18	1.33
T	14	First Wireless across Atl.	1901	Luke 3: 1-14	7.30	4.19	2.41
F	15	Isaak Walton †	1633	Luke 3: 15-18	7.31	4.19	3.58
S	16	Boston Tea Party	1773	John 1: 19-34	7.32	4.19	5.09

**51 Third Sunday in Advent**      *Matth. 11: 2-10; 1 Cor. 4: 1-5*

S	17	John Greenleaf Whittier	1807	Matt. 11: 2-10	7.32	4.19	6.16
M	18	Thirteenth Amendment	1865	Isa. 40: 1-11	7.33	4.20	7.15
T	19	Bayard Taylor †	1878	Isa. 9: 1-6	7.34	4.20	8.12
W	20	Catharine Luther †	1552	John 1: 1-14	7.35	4.21	9.41
T	21	Pilgrims land	1620	1 John 4: 9-16	7.35	4.21	10.16
F	22	Dwight L. Moody †	1899	Col. 1: 12-16	7.36	4.21	10.16
S	23	Cotton Mather †	1652	Gal. 4: 1-7	7.36	4.21	11.17

**52 Fourth Sunday in Advent**      *John 1: 19-28; Phil. 4: 4-7*

S	24	Christmas Eve		Matt. 2: 13-23	7.36	4.22	11.44
M	25	Christmas Day		Isa. 12	7.37	4.23	P. M.
T	26	Second Christmas Day		Tit. 2: 11-14	7.37	4.24	12.10
W	27	David Nitschmann	1696	Luke 1: 68-75	7.38	4.24	12.37
T	28	Lord Macaulay †	1858	Col. 1: 12-16	7.38	4.25	1.00
F	29	William Ewart Gladstone	1809	Gal. 4: 1-7	7.38	4.26	1.38
S	30	New Mexico purchased	1853	Psa. 91	7.38	4.27	2.14

**53 Sunday after Christmas Day**      *Luke 2: 33-40; Gal. 4: 1-7*

S	31	New Year's Eve		Psa. 92	7.38	4.27	2.56
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#### MOON'S PHASES

Full Moon, 4th, 5.24 A. M.      Last Quarter, 11th, 10.41 A. M.  
New Moon, 18th, 6.20 A. M.      First Quarter, 25th, 11.53 A. M.

## Denominational

### A Review

DR. JOHN F. BALTZER

Little irregularities easily disturb our balance and change our course. Once out of the right course, we seek to find our way again, trying this and that expedient. It is well, indeed, that it is not left to us to keep the planetary system going. We would no doubt always be making changes and repairs, experimenting this way and that, so that finally the chariot of the universe would be steered so wrong that a general planetary collision and the end of the world would be unavoidable.

There is One, however, who rules and who doeth all things well. Only we poor chauffeurs now and then undertake to seize the steering wheel without consideration for Him and His plans and change the course, instead of letting Him attend to that. Such uncalled for meddling, which we call "commercial interests", "world supremacy", "freedom of the seas", "world betterment", "democratization of the world order", etc., has ever spelled disaster for civilization and humanity and death for millions of human beings. The Socialists, Anarchists, Bolsheviks, nonbelievers, and even some Christians, all of them propagandists for helping God to rule His world, then get together and patch up a sort of wisdom which they call a "peace treaty", a makeshift which needs almost daily overhauling. Pieces of this patchwork of human knowledge and skill are then thrown aside, others, totally unsuitable, are substituted and the car continues its zig-zag course upon the rough pavement of a godless world. Such has been the condition of the political and social world again and again and recent developments have not changed materially the picture of civilization on our poor little planet. But "He that sitteth in the heavens will laugh: the Lord will have them in derision," Psa. 2: 4.

In various ways the Church has begun to speak a message of truth and righteousness, of world brotherhood and mercy,—not untainted with business methods—to a howling mob of traders served by a greedy dollar diplomacy. By simply doing the duty of the day, however, regardless of the murderous quarrels of princes and of rulers, the little host of believing Christians has found abundant opportunity in Europe and Asia for carrying food and drink and garments and cattle to grateful "enemies", so that the year 1921 has established an altogether new record in this incomparable work of mercy. There is One who rules and who says: "And as for you, ye meant evil against me; but I mean it for good, to bring to pass, as it is this day, to save much people alive", Gen. 50: 20. No better advertisement for American food stuffs could have been devised by France or England, and in both lands there

is an ill-concealed ill feeling because of this new enterprise of Uncle Sam.

Our good people have helped diligently to restore new blood to the impoverished veins of their undernourished cousins and members of their household of faith in Europe. More than \$500,000 in cash have been sent across by our churches and probably one-half as much again in food stuffs, clothing and cattle. God will recompense.

Not only has the Synod sent its bread across the waters with an open hand, but at home it also has been more diligent during the "Forward year" than ever before. In every field of activity, in preaching the Word and in making intercession, in Christian instruction in the Sunday school and confirmation class, and by means of an active propaganda thru the regular channels of the *Friedensbote*, *Herald*, *Tidings*, etc., and thru special publicity material, an unprecedented amount of work has been accomplished. Not all the good Evangelical seed sown upon the soil of the Synod during the past twelve months, and we may also say during the past four years, has begun to grow. Much of it still slumbers in cold, indifferent, and indolent hearts and patiently awaits the Lord's own time, when hardened heart and conscience will yield to the warm rays of the Sun of Righteousness, and will soften and show traces of life, so that the good seed may finally sprout and take root and send the blade upward to bring forth fruit for God's great harvest.

On May 27, 1921, twenty-eight men, graduates of Eden Seminary, could be assigned to as many pastorless churches. We could have made use of double the number, but sad to say, they were not available.

Our foreign mission work in India, obstructed for a time by British politics, has again been set free, and old and new workers are hastening across the seas to assist and relieve the faithful missionaries there and to respond to the waiting opportunities.

Our brethren in South America, brethren according to the flesh and according to the faith, have reached out to us for help and we have grasped their hand in fraternal greeting and for fraternal cooperation. We rejoice in the friendship of these Evangelical men and thank God that we have been able to encourage and assist them in their work. No doubt all our people will by this time be familiar with the report of Pastors A. H. Becker and E. R. Jaeger on their mission to Brazil, Argentina, Chile and Bolivia. The report they have made on religious, social and political conditions is extremely valuable and deserves earnest and prayerful study.

We have also heard the cry for help coming from two and one-half million Evangelical Christians in Poland, anxious for the right to worship according to the dictates of their own conscience, and we have earnestly sought to exert our influence in their favor. Greetings have been exchanged with the Evangelical churches in Germany and an interchange of opinion has been established concerning the non-religious

school and the reawakening and uplift of the awakened morale of the German people.

With a new recognition and a more intelligent conception of the religious needs of our growing youth, coming into manhood and womanhood without the advantage offered by the former parochial schools, almost all our congregations have adopted the preaching and teaching of the Gospel in the language of the country. The rising generation of church members is realizing that it is possible to have, in the language of the country, the well known chorals and hymns, the Catechism and the Bible of their fathers and grandfathers, together with the true Evangelical spirit and form of expression. With new love and enthusiasm, therefore, our older young people are earnestly and actively sharing in the life and the work of their Church.

We close the memorable year 1921 and the quadrennium 1917—1921 with the sure confidence of a blessed future for our beloved Evangelical Church, fully assured that God will establish the work of our hands. May His name be praised forevermore.

#### The General Statistics

The reports of the General Officers and Boards to the Districts, for 1921, give the following interesting information: Number of pastors, 1,073; churches with resident pastors, 1,006; churches without resident pastors, 286; churches affiliated with the Synod, 1,023. The value of church property is listed at \$23,352,070.96, with an indebtedness of \$1,552,701.10.

The number of souls given is 376,955, and the number of communicants as 274,860. Independent of these figures *individual members* numbering 170,184 are given, and *paying members*, 156,585. From the manner in which these figures are usually given and compiled, however, they mean comparatively little; probably the most reliable figure is the one giving the number of souls. It is expected that the membership canvass taken under the auspices of the Forward Movement last month will go a great way toward enabling the General Conference to establish a proper basis for a denominational census and providing the necessary information.

Of the 72,101 services of worship conducted during the year 42% were conducted in English, being practically the same proportion as last year. Of the 11,569 confirmants (10,650 in 1919) 73% were instructed in English as against 66% in 1919. The number of Sunday school members, teachers and officers is given as 164,600.

Societies and their members are reported as follows: 279 men's societies, with 15,267 members; 1,046 Ladies' Aid societies with 66,179 members; 702 Young People's societies, with 5,555 members; 346 Sunday school societies, with 8,099 members.

Amounts contributed by churches are as follows: *new buildings, equipment, and repairs*, \$1,104,362.55; *debts paid*, \$385,445.70; *current*

expenses, \$1,862,587.11, making a total of \$3,356,385.58 spent on maintaining churches. For the *denominational benevolences*, which are included in the regular budget, the following amounts were received: Reformation Day collection, \$13,181.73; Educational Institutions, \$8,792.23; Home Missions (including Immigrant), \$19,096.51; Foreign Missions, \$26,735.25; Ministerial Pension and Relief, \$7,369.86; Church Extension Fund, \$3,439.79; General treasury, \$48,798.69. Total \$158,854.95. For other denominational purposes the following amounts were contributed: District treasury, \$13,488.57; endowment and trust funds, \$5,372.40; students' support, \$7,008.21; charitable institutions, \$105,949.26; war welfare, \$39,311.73; Red Cross, \$21,688.40; Y. M. C. A., \$3,305.61; European relief, \$130,452.06. Total \$419,223.76. The total amount contributed by churches for all purposes are \$3,934,464.29.

There is abundant evidence that the denominational statistics are incomplete, indefinite and unreliable, owing to the difference in practice in counting members and in the lack of general understanding and co-operation.

## My Friend Spilkins: He Goes to Church

JOSEPH KENNARD WILSON

"Smithers," said my friend Spilkins as he sat down beside me in the "8:33" on Monday morning, "Smithers, I went to church yesterday."

This in a tone that evidently anticipated surprise on my part. But I declined to be surprised. Rather, I was surprised that I was expected to be surprised; I did not know Spilkins very well, our acquaintance dating back only about a year to the time when he bought a house and took up his residence in our suburban town. Both he and I are commuters, going into the city every morning on the 8:33, and gradually we have acquired the habit of sitting together on the train, and, what time the newspaper fails to hold our attention, talking over matters in which we have a common interest. A sharp, wideawake fellow is Spilkins, and I greatly enjoy his comments on things in general—all the more, perhaps, because I don't always agree with him. I happen to know that his family has a pew at St. Timothy's, which is not my church, and until this particular morning I had supposed that he was a more or less regular attendant there. So, as I said, I refused to register surprise at his apparently trite and inconsequential statement, and replied in a tone that I intended to be cuttingly sarcastic:

"Really? How wonderful! The first time in your life that you ever did such a rash thing, I suppose!"

He was silent for a bit; then with a short laugh he said:

"Pon my word, I believe it was!"

Whereat I was really surprised, and turned to regard him curiously.

"You don't mean to say—" I began, but he interrupted me impatiently.

"Oh, of course, I'm not exactly a heathen, and I've been to church often enough to make me a better man than I am. Was brought up on it, in fact. All the same, I don't know but that yesterday was the first time that I ever really went to church—the all of me, you understand, and it was a great experience, now I'll say it was!"

"All right; let's have it," said I, scenting a story.

"Well, I don't know as there's much to tell," he replied, with a little hesitation. "Only, I guess I'd like to talk it over with somebody, and you'll do as well as anybody else, maybe. There are times when I am almost inclined to think that you are not entirely destitute of common sense."

"Oh, thanks, awfully!" I murmured. "Out with it."

"It started Saturday night," he began. "You see the missus is away, and Bob—that's my son, fourteen—and I are keeping house by ourselves. Lonesome business it is, too. Bob and his mother are great chums. Case of Mary and her little mutton, you know. Wherever mother goes Bob is sure to go. Among other places, to church every Sunday morning, regular as the clock. Me—well, I go once in a blue moon or so, but I ain't much of a hand at it. Bob had a chum in Saturday night. I was in my den just off the living room, and I heard Bob tell his friend that he guessed he woudn't have to go to church tomorrow; Mom wasn't at home, and Dad didn't go very often, and he didn't think Dad would make him go alone. Futhermore, that he was going to cut out his whole going to church business when he got a little older. Dad didn't go, and Dad was all right. What was good enough for Dad, was good enough for him. From that they went on to talk of other things, but I didn't hear anything more. I didn't need to. I'd got my dose, good and plenty. That little sermon of the kid—he didn't know I was anywhere within earshot—got me at a new slant and bowled me over. Let's see; got any boys, Smithers?"

"No; my three boys are all girls," I replied.

"Well, I've heard a good deal, and thought more or less, about a father's responsibilities for his boys, particularly, but it never got under my skin as it did that night. I couldn't get away from it. I lay awake most of the night chewing it over. So the kid is really making himself up on me, is he? And he's going to cut out the church and what it stands for because I do, eh? Well, why not? What kick have I got against that? When the time comes that he is too big to drive what inducement can I offer to tie him up to the things that I know are best, even if I don't follow them up much myself? These are the sort of questions that chased each other thru my mind. I had prided myself that I was a pretty decent kind of a father, but I declare to you, Smithers, that when I got to thinking along these lines

I hardly dared turn over in bed; I felt so small that I was almost afraid I'd get lost in the bedclothes. But before the night was over I'd made up my mind good and solid on certain points.

"Next morning at breakfast I said, kind of careless like:

"'Well, Son, what d'ye say to my taking Mother's place and going to church with you this morning?'

"He looked up in a surprised sort of way.

"'Do you mean it, Dad?' he asked.

"Sure I mean it; why not? Mother's not here, and it'll be kind of lonesome for you to go alone. Besides, I haven't been 'tending up to the church-going business much lately, and I ought to get into the game a little more. So if you like we'll go together this morning.'

"Why, that'll be just bully, Dad! To tell the truth, I was going to beg off today. It's mighty lonesome for a fellow up there when none of his own folks are around, but if you'll go, it's all right.'

"So at the proper time we started off together like two pals. Just before we got to the church I said:

"Now, Son, I'm a little rusty on this church business, you know. You'll have to be the skipper and steer me thru and see that I don't make too many breaks.'

"'All right, Dad,' he laughed. 'I'll see you thru.'

"And he did! Say, Smithers, he did! You'd have died a-laughing to see him! If I'd been his aged grandmother he couldn't have shown me more attention and deference. He ushered me up the aisle and into the pew, pushed a footstool over to me, found the places for me, and did it all in such a nice, manly fashion that I was proud of him. Every once in a while he'd look at me in a questioning way, as if he was wondering what it all meant, and what kind of a game the old man was trying to put over on him. At first it tickled me, and then it got over being funny, and I began to feel ashamed clear down to my boots that it was possible for a boy of mine to be surprised at so simple and unnatural a thing as his father's going to church with him. Nothing very side-splitting about that when you come to look at it, is there?

"Never mind about the sermon, except that it was a mighty good one. That minister is a corker, believe you me, and I made up my mind that day that I'd lost a great deal by not hearing him oftener. After the sermon Bob introduced me to him, and when we found that his wife was away, too, we took him home to dinner with us. He shows up as well out of the pulpit as he does in it. A regular man, he is, in every respect. Don't know when I've met anybody that I took a greater shine to at first acquaintance. He and Bob are great cronies, and I had a continuous series of surprises all thru the dinner and afterwards to see how well Bob kept up his end of the conversation. Perfectly easy and self-possessed, without being a bit cheeky or fresh.

Seemed to me I'd never known him before—had always thought of him as a kid, without realizing that he was growing up. I wonder if most parents don't make that mistake. As I saw him in this new light I realized as I never before did the importance of keeping him under the influence of such men as Mr. Doane as much as possible.

"The minister had an engagement for the afternoon, and left early. When he bade me good-bye he said—Bob was in the hall, out of hearing:

"Mr. Spilkins, it is a wonderful privilege you have to train such a boy as that. I pray God to give you grace to do it aright."

"And, Smithers, I'm not much of a praying man, I'm sorry to say, but I couldn't help saying 'Amen!' to that."

The train was drawing into the station and there was time for only a hasty word in conclusion.

"And so," continued Spilkins, "that's what I mean by saying that I went to church yesterday, and that it was about the first time I ever really did. But it isn't going to be the last, bet your life! Every Sunday after this it's me for the church pew with the missus and the kid. I've got a new light on this whole father business. As I see it now, it's a pretty mean thing for a man to bring a child, particularly a boy, into the world, and then throw all the responsibility for his bringing up off on to his mother. From this time on, Son and I march together. Well, here we are. So long!"

## My Ambition

To live as gently as I can;  
To be, no matter where, a man;  
To take what comes of good or ill;  
And cling to faith and honor still;  
To do my best, and let that stand  
The record of my brain and hand;  
And then, should failure come to me,  
Still work and hope for victory.

To have no secret place wherein  
I stoop unseen to shame or sin;  
To be the same when I'm alone  
As when my every deed is known;  
To live undaunted, unafraid  
Of any step that I have made;  
To be without pretense or sham  
Exactly what men think I am.

*—Selected.*

## The Call of the Church to Her Women

The General Conference of 1917, speaking for the Evangelical churches of the country, authorized a special commission to federate the women's organizations in our churches in order to prepare them for more effective service on behalf of the larger task of the Church and the kingdom of God. That action was the call of the Church to her women, and if any were inclined to be skeptical as to the response on the part of our women, the splendid gathering of enthusiastic, willing and able Evangelical women at Cincinnati, June 29-30, 1921, intensely in earnest about expressing their devotion to their Lord and their loyalty to His and their Church in terms of real, worth while service, proves that the Church has not called on her women in vain.

This call of the Church to her women, however, is *an innovation*, and it behooves us to consider well the step we are taking lest it lead to something for which we are not prepared and which we may not want to see brought about. Whenever an innovation is proposed there will be differences of opinion to contend with. There will be those who want no innovation, who are quite satisfied with things as they are, and who see no reason for making a change one way or another. What was good enough for father and mother, they tell us, is good enough for us also. They are afraid of innovations and they want nothing to do with them.

On the other hand there are those who are not afraid of innovations if they can be shown to square with reason and conscience and the Word of God. They want to go forward; they want to help; they do really want God's kingdom to come and His will to be done on earth as it is in heaven, and they will not be content with merely praying for it, either. If you can show them that a certain thing is in line with the will of God, they are quickly enthusiastic about it and are ready to dedicate every resource they can command to the cause or the work. To be sure they will not fall for every fashionable fad exploited by some individual or group who want to be "different", or who, like the Athenians of old, spend their time in nothing else but either to tell or to hear some new thing. But they are always ready to soberly prove all things and determined to hold fast and to have a hand in all that is good. That class make up the backbone of Evangelical church membership; they are responsible for all the good, big and worth while things which Evangelical churches have ever accomplished. If it can be shown to them that the call of the Church to her women is right in line with the word and the will of God, with a good conscience and sound reasoning, and if they can be shown the vision of what Evangelical women can accomplish for their church, their community, the nation and the whole world wide kingdom of God, they will be eager to act and to go ahead.

The big and compelling thing about this call of the Church to her

women is the fact that it was not only so very natural and reasonable just at this juncture, but that there was also back of it the *whole age-old force of religious tradition* from the very beginnings of the human race, the significance of which is made very clear and definite by the precept and example of Christ and His apostles. If there are those who claim that the Church has no scriptural right to call her women to a larger task and to organize them that they may do these tasks more effectively, they are overlooking some very fundamental considerations. It cannot be questioned that, in the beginning, man and woman were created on the basis of equal rights and opportunities. Both were made in the image of God; God blessed both of them, and both were given dominion over the whole earth. We are even expressly told that "Jehovah God said, It is not good that the man should be alone, I will make him a *helpmeet* for him", Gen. 2: 18, and there is nothing about that word "helpmeet" to indicate that man should have any rights or opportunities which woman has not; or that woman should be content with helping man to found a home and rear a family, or help to provide the family income. It is, of course, divinely ordered that in general man is better fitted to do certain things than is woman, and vice versa, which, however, cannot be construed to mean that each must do *only* that for which they may happen to be best fitted. If the word "helpmeet" means anything at all, for our day it means that both are to help one another in their several specially appointed duties, so that those of each may be accomplished more perfectly. The special gifts and abilities of one do not exclude but supplement those of the other in the interest of the largest happiness and success possible. That woman has the ability to be a real helpmeet to man in his own special line of work is conclusively shown by Bible women like Miriam and Deborah, and there might have been many more of them, even in that early day, if they had had half a chance, and if the times had been more favorable for their development.

It was Jesus Christ, however, who restored to woman the rights of which man's selfishness and cruelty had robbed her. The very fact that He, the Son of God and the Saviour, Redeemer and Lord of men, was born of a woman carries with it a significance which is too often overlooked. That the announcement of the coming of the Saviour of mankind should be made first to a woman; that a woman should be appointed to guard the purity of that divine Personality during the tender years of infancy and childhood and to help train it so that it could grow in wisdom and stature and in favor with God and man, and in due time might be ready to enter upon and carry to a successful issue the divine work of human redemption, is an honor to womanhood which, I fear, the women of today do not themselves sufficiently realize and appreciate. If any real significance can be attached to the fact that "Adam was not beguiled, but the woman being beguiled hath fallen into transgression," 1 Tim. 2: 14, it was removed long ago by the pure and

godly human influence which the character of Mary exercised upon the Son of Man during the formative years of His life on earth, just as the same apostle says: "As in Adam all die, so also in Christ shall all be made alive", 1 Cor. 15: 22.

With the coming of Jesus Christ a new day dawned for womanhood, and of all the practical, civilizing influences which He set in motion none is greater or more important than this. True, He chose no woman to be one of the twelve disciples, nor did He in any way proclaim what might be called "woman's rights", but the whole spirit of His ministry and of His divine personality served to stir up the best gifts which womanhood possessed, and which had so long lain dormant and idle. It was He who again *gave woman a chance*. It was His tender, sympathetic, respectful treatment of her, His lifting her to companionship with Him that has resulted in her attaining her present position. One cannot understand the magnitude of the social revolution which the attitude of Jesus brought about without considering the condition of woman at the time. Rome swayed the mighty scepter of her splendid civilization over all the world, but under it woman was merely a thing. In the family she had no voice or influence; the sole authority rested with the father, who also claimed the children and had supreme control over all the property, even that which came to him thru His wife. By her marriage the woman lost all family rights, and could bequeath nothing. She married a master who had power over her life, and who was both accuser and judge when it came to a trial. She was a slave to masculine lust and passion and polygamy in the guise of successive divorce degraded the entire sex. Even in Israel, where woman stood comparatively higher than anywhere else in the world, she was regarded with supreme contempt when it came to intellectual or spiritual opportunity. The rabbis thought it beneath their dignity to talk with a woman about questions of the law. One of the six things which a rabbi might not do was to converse with a woman on the street, even tho it were his own wife. The whole social, political and religious order of life was opposed to woman's having any chance for self-development.

In the face of all this Jesus uttered the significant words: "But from the beginning it hath not been so", Matt. 19: 1-12; Mark 10: 2-12. The first person to whom He revealed himself as the Christ was a woman, John 4: 25, 26. He insisted that man and woman should occupy their respective spheres as indicated by the Creator in mutual respect and dependence, Mark 10: 6-9, and emphasized the sanctity and permanence of marriage, Matt. 19: 8, 9, thus rehabilitating family life as the social remedy for the decayed moral conditions of His day. He understood women and sympathized with them and became their champion as against the lust and the cruelty of men, thus bringing out what was best and noblest in their nature. No wonder that the women who crossed His path, whether outcasts or members of Herod's household, appreciated this, and not only followed Him but even ministered unto

Him of their substance, Luke 8: 2, 3; Mark 15: 41; Matt. 27: 55, something, by the way, which we do not find recorded of any men. And we note that altho all the disciples left Him and fled, that women were the last to leave the cross and the first to discover the open tomb. If gratitude toward Him who first emancipated her from the chains of man's selfishness, cruelty and lust must thus always inspire every right thinking woman to a deep and earnest devotion to Jesus Christ and His work in the world, who is there that honors Christ and dares to prevent her from exercising to the limit the opportunities for service which are opening before the women of our day? To deny woman an equal chance with man in the work of God's kingdom on earth, in accordance with the special gifts she has received from God, is both un-Christian and un-civilized.

And Saint Paul, the greatest of Christ's apostles, only followed in the footsteps of his Lord when he declared that there can be neither Jew nor Greek, neither bond nor free, neither male nor female, since all are one in Christ Jesus, thus making woman the recipient of the same grace with man, Gal. 3: 28; 1 Cor. 11: 11. In this spirit of equal opportunity, in the exercise of her gifts and in service for the kingdom, woman was accorded an honorable position in the early Church, and her services were fully appreciated and acknowledged, Rom. 16: 1-4, 6, 12. Certain practical precepts were needed in view of the social conditions of the day, and in deference to public opinion, which was generally hostile to Christianity, and to women appearing in public, but when Paul says: "Let the women keep silence in the churches", 1 Cor. 14: 34, or "I permit not a woman to teach", 1 Tim. 2: 12, it is hardly probable, in view of Gal. 3: 28, that he aimed to set up a permanent principle to be followed all thru the Christian ages, or that he wanted to deprive womanhood of any opportunity of leadership, or to discriminate against her in any way. It was self-evident for him that women should, in making use of their new opportunities and privileges, be governed by the general principles of Christian liberty: "All things are lawful for me, but not all things are expedient", 1 Cor. 6: 12; "Let no man put a stumbling block in his brother's way, or an occasion of falling", Rom. 13: 14; "So then let us follow after the things which make for peace, and things whereby we may edify one another", v. 19.

Thus the letter as well as the spirit of both the Old and the New Testaments give to women equal rights with men, and declare that they must not be discriminated against or deprived of any opportunities for service in God's kingdom. And the call of the Church to her women is none other than a call to the same opportunities for Christian service which are open to men, subject to the same laws of Christian liberty and expediency which govern the conduct of men in their various fields of service. In accordance with this principle women are already eligible to membership in the churches on exactly the same basis as men, and the churches which refuse to grant them this opportunity are justly

considered as lagging behind, not the spirit of the times, but the spirit of Jesus Christ and St. Paul and the whole Word of God. Membership in the church naturally carries with it the privilege of holding office in the local congregation, and no one has a right to discriminate against women members in this respect for no other reason than that of sex. There may be good reasons why it would probably not be expedient at the present time in most churches to choose women as members of the church council, but there is no reason for protest if a congregation sees fit to do so. In at least three Districts (Atlantic, New York and Missouri) women have already represented their churches at the District conferences, as indeed there is no good reason why they should not. And if certain congregations see fit to send women representatives to the General Conference there is no legal obstacle in the way. If women teach in our high schools, colleges and universities, why should they not have the opportunity to make their influences felt in the Church of Jesus Christ, who first gave them a chance to be what they are today?

For many years the Evangelical Church has cherished the deaconess calling as a special ministry in the Church, and those who have been trained for it have been solemnly consecrated to the service, as is entirely fitting. But hospital nursing is only one phase of deaconess work, and if women are thus trained for and consecrated to it, why should they not also be trained and consecrated to other kinds of service, such as parish work, religious education, and missionary work in general? And why should not those who render such special service in the Church also enjoy the privilege of active membership in the Church at large which is extended to pastors and teachers? We see no good reason why deaconesses, women missionaries, parish workers, and others, who have been specially trained for kingdom service should not have a vote at the District conferences just as pastors and teachers do, as long as they are wholly engaged in such a ministry. There is reason to believe that many more young women might be ready to enter some such form of Christian service than is now the case if the Church gave them some such evidence of her appreciation of woman's ministry and openly declared her willingness to give them the same opportunities for larger activity and influence in the Church which men enjoy.

On the above basis it would, of course, be entirely lawful to also ordain women to the ministry of the Gospel. No Evangelical woman, however, as far as we are aware, has yet asked for this privilege, and there is no need of crossing bridges until they are reached. If the request is ever made it will be well to remember that the American denominations which have tried the experiment have not found what they anticipated it would be, and general sentiment in the churches seems to be opposed to taking the step. If, however, the present widespread lack of men for this highest form of Christian ministry continues, the time may come when the Church will be forced to recruit women for it.

It would be strange indeed if, in view of such an attitude toward the ministry of women in the Church, there would not be those who tell us: By calling women to such equal rights and opportunities with men, by showing them larger interests and giving them larger work, you will be luring them away from their own particular sphere of service; you will be making it harder for them to fulfill their God-given duties of wifehood and motherhood, you will actually be interfering with God's plan and world order and disturbing the sacred institution of the home, the very foundation of society. Women cannot take up the work which men have been doing alone until now without neglecting the one task for which they are especially fitted, that of home making. This is indeed a serious charge which cannot be passed over lightly. If women cannot participate in the larger work of the Church without neglecting their home duties, then it were far better that the Church would never call them to equal rights and opportunities with men in Christian service. The Church can never afford to even seem to encourage neglect of any God-given duty, least of all should she ever dare to assume the awful responsibility of adding another factor to the many influences in modern life which are actually destroying the home life of our people. Christian women, more than any others, should be firmly and fully convinced that womanhood's first and most important duty is that of helping to establish and maintain truly Christian homes. There can be no greater glory for any Christian woman than to be able to say, one day, "Behold, I and the children—and may we not also say the husbands?—whom thou hast given me." If there is any danger of Evangelical women neglecting this supreme responsibility because of the larger work to which their Church is calling them, the Church would be wronging them and sinning against itself and against society by issuing such a call.

Upon closer investigation, however, this danger does not seem to be as real as it can easily be made to appear. Of course it is easy to find many instances in modern life where homes have been neglected and even disrupted because the woman did not do her duty. But I believe that it would be hard to find a really *Christian* woman who has neglected her home in this manner, and I am quite sure that where homes have been neglected and disrupted for this reason it was *not* because the woman gave her time and thought to the work of the *Church*. And I am very sure also that Evangelical women will never want to neglect their duties as home makers for any reason, and the first national convention of Evangelical women went on record with an emphatic statement as to the sacredness of women's Christian work in the home as the largest opportunity for the finest kind of Christian service that can come to womanhood. The woman who shirks her duty as a wife or mother for any reason whatever commits an irreparable wrong against herself, her family and against society in general.

But there is no reason why there should be a conflict between the

duties of the home and the larger work to which the Church is calling her women. Every Christian woman realizes that there can be no larger work than that of making and maintaining a truly Christian home, and truly Christian women will always devote themselves to that task with all the faithfulness and earnestness of which they are capable. On the other hand, there are multitudes of Christian women to whom the privilege of making a home have been denied, or whose home duties will leave them more or less leisure for other interests. Shall we let them stand idle on the market place while there are so many Kingdom tasks that need to be done, tasks for which they are eminently fitted and which they are eager to undertake? Or what is even worse, shall we let them lose themselves and the best that is in them in worldly clubs and enterprises, in the idle pursuit of fashion and vain social pleasure and ambition which can neither satisfy mind or heart nor make the world a better place to live in? If the Church can put larger and nobler interests into the lives of those of her women who are occupying their leisure with earthly and material things, and fails to do so, she not only becomes guilty of criminal neglect but is also faithless to her trust. With the Lord's vineyard so urgently in need of workers of many kinds; with the fields in our own land and thruout the world white unto the harvest but woefully lacking the laborers needed to reap it, the Church of Jesus Christ would be unfaithful to her Lord and to His kingdom if she did not press into service every available worker. It is not only lawful for her to call upon her army of devoted and earnest women to render what service they are able to perform, it is her sacred duty to do so, and to organize them so that they may be able to do the work to which they are best suited in the most effective manner. With that fine sense of spiritual intuition which distinguishes womanhood, our women are realizing that the call of the Church to her women is nothing more or less than the call of their Lord, and because they realize this they will not be found foolish virgins, asleep when they should be watching for the coming of the heavenly bridegroom, but wise ones, with lamps trimmed, ready at a moment's notice to follow wherever He may lead.

## Anne and Kit

BY HARRIET WINTON DAVIS

Aunt Mildred was going to the Ladies' Aid Society. The day was warm and she told Anne she guessed she wouldn't wear any hat. Her still dark hair, but lightly touched with gray, hung in soft curls. Anne threw her arm around the slender waist, and they walked down to the gate together. Anne thought, as she so often did, how very sweet Aunt Mildred was. "If she'd only fix up her hair the way the other ladies do she'd be prettier than any of them," she said to herself for the thousandth time. Anne strongly disapproved of those curls,

though Aunt Mildred, happily for her peace of mind, was in blissful ignorance of it.

"I'll be back pretty early, Anne," she said, "I don't believe I'll want to stay all the afternoon." Anne watched her lovingly until she disappeared around the bend in the road.

"Her hair it curled so berry tight she couldn't shut her mouf," sang a deep contralto, and Kit, the lawless, sprang from the ambush of a sweet brier. Her eyes danced, as she came hopping on one foot into the yard, at sight of Anne's startled face, and then she tripped and fell headlong into the row of flowers that bordered the path, almost demolishing its spotted brilliance, and that Anne had been watching for days.

"Oh, just see what you've done! I think you're a very—" Anne stopped in the middle of her sentence, and without waiting to even examine the flower, walked off.

"Well, what be I? A 'very' what? Go on, don't stop for manners," and Kit proceeded to execute a pirouette on the gravel walk. "Gee!" she exclaimed as a sharp stone came in contact with her bare foot, and she stopped to examine it.

Anne had heard Mrs. Brice and Aunt Mildred saying something about Kit and her family that very morning. "I'm sorry for my part, they moved out this way," Mrs. Brice had said. "I don't b'lieve they ever think of setting foot in a church, and I guess the man is a shiftless fellow—nobody knows how he gets his living—and right here at our own door—as you might say!" Afterward Anne had talked with Aunt Mildred about the possibility of getting Kit into the Sunday school, but Aunt Mildred seemed dubious. "It would be a good thing for the child," she said, "but they might resent it—you can't tell—Mrs. Brice seems to think they're queer people. However, maybe we can think of some way after a while. Kit is as smart as a whip, and might make something creditable of herself, if she had half a chance." When Anne had asked if she might speak to Kit about it Aunt Mildred said, after she had thought a moment, that she did not see how that could do any harm. All this came back to Anne as she slowly retraced her steps.

"I know you did not mean to do it, Kit," she said gently. "I'm sorry you hurt yourself."

Kit looked up at her quickly. "Twa'n't nothin'—jest that darned rock."

Anne stood regarding her in silence. Presently she said, "Kit, I don't believe your mother would like to have you talk the way you do."

"Mother!" I ain't got any mother," and she looked at her wond'ringly.

"Oh, I didn't know—I'm sorry," Anne said softly, but Kit began

singing, "Nebber wus born, nebber had any mudder," until Anne interrupted, "Who does take care of you?"

"Nobody," Kit answered, airily. "Lize lives there—she's my aunt—but I take care of myself, mostly." Then interrupting in her turn, "I guess you ain't got any mother either—leastways I never see her 'round."

Anne flushed, but hesitated only a moment. "No, I haven't, but of course she is living just the same—up in heaven."

"Huh! Well, she better stay there, if she knows when she's well off. Taint no place for a lady down here—too much trouble and all, goin' on," Kit rejoined with uncanny wisdom.

"Kit, why don't you try to be good? You want to go to heaven, too, don't you?"

Kit shook her head. "I don't believe I care much about it; I'm kind o' used to it here, and I know the folks. I kin git along all right," and she looked at Anne shrewdly. "If anybody fights me I jest fight back."

"But don't you think it would be nicer if people didn't fight, but got along pleasantly together, and tried to make each other happy?" Anne asked with gentle persistence; somehow the repugnance she had felt for the troublesome Kit seemed dropping away, and a great compassion taking its place.

"Mebbe—can't say. I never see folks do that way. Lize say you got to hol' your own in this world, or you'll git walked on."

"Wouldn't you like to go to Sunday school some time? It's real nice."

"No, you don't! You don't git me to no Sunday school," and Kit looked aghast at the suggestion.

Anne sighed a little. "I wish you'd think about it, Kit; perhaps you'd like it if you'd only try it. I wish you would go once." But Kit made no answer; she seemed intent on watching an ant that was tugging manfully at a crumb of bread. "You mustn't ever step on them little heaps of sand," she cautioned, "'cause that's where they live; you must step over 'em; I always do."

"I'll have to go in, now, Kit, and study my lessons for Monday," Anne said presently, "but please wait a minute—I'll be right out." And she hurried into the house. Aunt Mildred had been baking that morning, and in the pantry was a plate of "cooky" men and funny shaped animals made especially for Anne.

"This is for you, Kit," and Anne handed her a hastily wrapped package. Kit looked at Anne a little suspiciously, but astonished her by saying, in what was for Kit a soft voice, "Thanks!" "Well, what do you know about that?" she murmured, as she opened the package, and a smile overspread her face at the sight of a well sugared cooky dog with bulging raisin eyes.

Anne's lessons were all learned, and the rustic table under the big

apple tree spread neatly for supper. There were not many pleasant days in the 365 when the pretty back yard did not serve as a dining room. She and Aunt Mildred thought things tasted so much better out of doors.

"I won't get the butter yet, or the water, she may not come for quite a while," and just then she heard steps outside, but it wasn't Aunt Mildred, it was Kit, again.

"It's for you," she announced, extending a moist brown paper bundle.

"For me?" Anne repeated. "What is it?" But she answered herself as she opened it. "Oh, a moccasin flower! How perfectly beautiful! Oh, I thank you so much, Kit. I've hunted and hunted for them, but I never can find any. Where *did* you get it?"

Kit was nearer approaching bashfulness than Anne had ever seen her before, but her face was almost smiling as she stood watching Anne. "Way over, back of the slashes," she answered. "It was all I could find, but there'll be more out after a while."

"Well, I'm very glad to get this," Anne told her. "I just love the moccasin flower. It belongs to the orchid family, I think Aunt Mildred said, and she—"

"It don't, neither!" Kit said furiously. "I don't care if she did say so. It don't belong to nobody, or I wouldn't 'a took it; it jest grows wild. I ain't a thief!" She had turned a dark red, and angry tears were starting to her eyes; but Anne hastened to explain.

"I'll help you set it out," the mollified Kit offered. "It'll have to be kep' kind o' wet for a while or I don't b'lieve it'll grow. I brung some of the dirt for it, too; it's here in my bunnit." So Anne got the trowel, and the little wildling was soon made at home in a shady place indicated by Kit. Still she lingered.

Feeling that it was an auspicious time, Anne cautiously approached the subject of Sunday school again.

"You don't know how pleasant it is, Kit. I almost know you'd like it," but Kit stood regarding her in stolid silence.

"I never can bear to miss a single Sunday," Anne went on. "We have such nice times."

"What do they do, anyhow?" Kit finally vouchsafed. "Do they have the movies?"

Anne could not promise that, but encouraged by this gleam of interest she waxed eloquent over the sweet singing, the interesting lessons and the pleasant little talks they had from the superintendent. "And then we have special days, you know, like Children's Day and Rally Day—that comes in the fall—and we trim the church with autumn leaves and flowers and bring pumpkins and corn and things."

"What fer?" Kit asked in astonishment. "To eat?"

Anne was too much in earnest even to want to smile. "Oh, no,

it's just to make it look nice," she said; "and you could help get pretty leaves and flowers." But there was no answer.

"Then there's Christmas Eve, when we have a tree with presents on it for every single child," Anne continued with innocent guile, "and sometimes candies and nuts, besides."

"But Christmas ain't comin' fer a good while; it's only jest spring, now," Kit objected, as she hung dandelion stems she had been curling behind her ears. "What you want me to go for, so much, anyhow?" she asked suddenly.

Anne hesitated a moment. "I want you to learn things, and I want you to be good, and Sunday school would help. I think you are good in some ways now, and if you—"

"Well, I guess you're plumb loony," and Kit gave her an incredulous stare. "That's the first time anybody ever called *me* good—folks say I'm a limb, gener'ly—I guess they think I'm bad."

"I don't think you're bad, Kit," and Anne looked at her almost affectionately. "I think you *act* bad sometimes, but sometimes you act good, too. That was good in you about not stepping on the ant-hills, and the other day you were kind to that cat that got hurt, and carried it home."

"Huh! that wa'n't anything. They was animals, and animals don't act mean to you; but folks is different—they don't care if they make you feel bad; they just stick up their nose at you, and run you off their place, and all, if you go near 'em."

"I don't know where you used to live, Kit, but people aren't like that here. They'd be your friends if you'd only let them, and if you'd try to act good. I know I want to be your friend."

Kit looked at her sharply and her gipsyish face reddened again. Then she broke the silence. "Well, I guess I better trot along," and she snatched up her ragged sunbonnet, and started off. She had gone only a few steps when she turned. "Don't you be worryin' yourself 'bout me," she said, adding in a voice so low that Anne could but just hear it—"mebbe I'll go some time and try it, if you care so much about it—but I don't say for sure, I just said mebbe."

Before Anne could reply, the sight of Aunt Mildred coming up the road sent Kit flying over the back fence, emitting a yell like a Comanche Indian as she disappeared down the green lane.



**THE SEMINARY BOARD**  
**Eden Seminary, St. Louis, Mo.**

Eden Seminary is the theological school of the Evangelical Church in America. Besides giving the students a general view of theology in its various branches, the course aims to prepare men for the actual ministry in the Evangelical Church.

Graduates from Elmhurst Academy and Junior College are admitted upon recommendation of the faculty of that institution. Students from other institutions are admitted after examination.

Twenty-nine candidates for the ministry graduated in May, 1921. The present enrolment is 91.

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The Academy, open to graduates of the grammar school, gives a thoro four-year classical course in English, German, Latin, Greek, mathematics, and sciences, besides instruction in the Bible and Evangelical doctrine and in the fundamentals of vocal and instrumental music. The diploma of the Academy is accepted by any college that admits on certificate.

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### NEW HOME MISSIONS

#### Christian Service in the Home Land, or What do Home Missions Include?

Home Missions in the United States include evangelistic, educational and social uplift work among

a. THE PEOPLE OF OUR OWN FAITH AND NATIONALITY who have drifted away from their Church and their God, or who live in communities where our Church is not represented. In a hundred or more communities in the United States and Canada we are supporting mission churches. From many sections of the country we hear the call, "Come over and help us". Our Church must find and serve her own people if she would be true to her calling. Home Mission extension and expansion is vital for the life and future of a denomination.

b. THE UNCHURCHED MASSES in our large cities and the neglected rural districts. Probably THIRTY MILLION AMERICANS have no vital connection with the Christian Church and do not profess to practice the teachings of Christ. TWENTY-SEVEN MILLION CHILDREN AND YOUNG PEOPLE in our land are growing up without any Christian teaching and training.

c. THE UNEVANGELIZED GROUPS AND RACES living within our borders. The FIFTY THOUSAND INDIANS still uncared for,—THE MILLION AND A HALF MEXICANS in our midst,—the FOUR MILLION JEWS in New York City and elsewhere,—THE FOUR HUNDRED THOUSAND ORIENTALS on the Pacific Coast, and THE SIX HUNDRED THOUSAND MORMONS with their "missionaries" scattered all over our land,—all these are not only a great menace to our Christian civilization, but a distinct CHALLENGE to the Christian Church.

O, that all our churches might get a vision of the greatness and importance of the home work and a live interest in the thrilling MODERN HOME MISSION STORY.

GOAL: "There should not be a home in America where Christ is not known and revered, and not a corner of our land where the principles of Christ do not hold sway."

THE BOARD OF HOME MISSIONS,

W. L. Bretz, Gen. Sec.,

130 Chatham Rd., Columbus, O.

### EXTENSION FUND BOARD

Rev. Theo. Braun, Secretary, 1511 College Ave., St. Louis, Mo.

This fund is being recognized more and more as a valuable aid to Home Mission enterprise. The original name: "Church Erection Fund", is suggestive of its way of promoting the extension of the Evangelical Church. The accomplishment of this object is sought by the granting of loans at a nominal rate of interest to churches in need of assistance upon the recommendation of the Board of Home Missions.

At present the Fund represents a capital of \$176,000, distributed among 136 churches thruout the United States and Canada.

In consideration of the high cost of building, and the consequent great demands made upon the resources of the Fund, and also in consideration of the great possibilities of Home Mission enterprise at the present time, a minimum budget of \$50,000 has been agreed upon by the Budget Board for the new year.

### THE IMMIGRANT AND SEAMEN'S MISSION

1308-1312 BEASON STREET

Baltimore, Md.

#### THE PURPOSE

The purpose of this mission is: (1) to serve the IMMIGRANTS (a) at the pier when landing, (b) at the Immigrant Home when seeking shelter or help, and (c) here in the city when employed but still in need of spiritual or social service;

(2) to assist (a) EMIGRANTS who leave this country for good, as well as (b) tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore;

(3) to help the SEAMEN in port by (a) conducting services on board their ships, (b) visiting the sick among them in the city hospitals, (c) providing a reading and rest room for them at the Home, and (d) arranging for suitable social gatherings.

#### THE WORK

On account of the war our three-fold work has come to a standstill. The Home has, however, been thoroly renovated and efforts are being made to secure a suitable superintendent. Due notice of the resumption of our work will be given in the Evangelical Herald. The chairman of the Board is Rev. Wm. Batz, 923 S. East Ave., Baltimore, Md.

### THE BOARD FOR FOREIGN MISSIONS LOOKING BACKWARD

New workers could not be sent out until the fall of 1921, but the men and women in the field have continued along the old lines of work, preaching, teaching, distributing medicine, training Indian workers, and equipping and organizing their Christians for evangelistic work.

A careful survey of the field shows the following:

In terms of square miles, 13,000, almost the area of Switzerland.

In number of villages, 8,000, meaning 8 thousand groups of people with needs as well as the opportunity of Christian service.

In number of human souls, 1,465,300, of whom only some 3,800 are at present in direct connection with the body of the Christian Church.

The staff now includes four Indian pastors, ordained in 1920 and 1921.

Three ordained men, two missionaries' wives and three Zenana ladies left for India in August and October, 1921.

In Honduras, Pastor H. A. Dewald, San Pedro, since Jan. 1, 1920, made thoro investigations and advised taking up definite work promptly. He was joined by Pastor Harold N. Auler and Mrs. Auler and Miss Anna D. Bechtold in February, 1921.

#### AT HOME

\$137,000 for India; \$18,000 for Honduras.

### BOARD FOR MINISTERIAL PENSION AND RELIEF

But if any provide not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. 1 Tim. 5: 8.

Every faithful pastor serves his church not only by offering spiritual gifts, but also by giving counsel and finding help for the needy. He is always a friend of the poor.

Who considers the needs of the pastor, when he must retire without means on account of old age or disability? Who provides for his widow and children, when he has been summoned?

Is not this the duty of the church body, in which he holds membership?

**WHAT ARE WE AS A CHURCH DOING FOR OUR RETIRED PASTORS AND PASTORS' WIDOWS?**

In 1920 we distributed the sum of \$41,344.27 among 95 pastors, 188 widows with 44 children under 16, and 4 orphans. With this sum we were able to give to every pastor a pension ranging between \$100.00 and \$150.00, to every widow a pension of from \$80.00 to \$125.00 plus \$25.00 for every child under 16 and to every orphan \$60.00. In addition \$10,510.63, or an average of \$93.00 were distributed to 113 of these, who are in special need.

**It Is Our Aim**

To increase the fund materially, so that an adequate pension can be assured to all.

At Blue Springs, Mo., our Church has a tract of land with seven cottages, where a few retired pastors or widows may find a home. The need for more cottages is imperative.

**EVANGELICAL BROTHERHOOD****Means everybody busy**

It functions best in every congregation thru six committees:

1. Program
2. Membership and Fellowship
3. Missionary and Education
4. Social or Entertainment
5. Service—(Practical Christianity)
6. Boys' Work

Ask for your folder describing each committee and its work.

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We have a monthly program suggestion for every meeting night in the year.—Perhaps you could use it?

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is the paper for Evangelical churches and homes, at \$1.50 per year.

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## The Fortunate Isles

BY JOAQUIN MILLER

You sail and you seek for the Fortunate Isles,  
The old Greek Isles of the yellow bird's song?  
Then steer straight on through the watery miles,  
Straight on, straight on, and you can't go wrong.  
Nay, not to the left, nay, not to the right,  
But on, straight on, and the isles are in sight,  
The old Greek Isles where the yellow birds sing  
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far;  
They lie within reach of the lowliest door;  
You can see them gleam by the twilight star;  
You can hear them sing by the moon's white shore—  
Nay, never look back! Those leveled grave stones—  
They were landing steps: they were steps unto thrones  
Of glory for souls that have gone before,  
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?  
Why, Duty and Love and a large Content.  
Lo! these are the isles of the watery miles,  
That God let down from the firmament.  
Aye! Duty, and Love and a true man's trust;  
Your forehead to God though your feet in the dust.  
Aye! Duty to man, and to God meanwhiles,  
And these, oh friend, are the Fortunate Isles.

## Social Progress

LOUIS WALLIS

This is the third annual article to appear in the Year Book under the above heading. It is coordinated with the monthly department in the Evangelical Herald under the caption "Justice and Righteousness in the Land." Since the writer is not a member of the Evangelical Church, it may be fitting to say that no other church publication gives regular and stated recognition to the social and economic problems which have now come to overshadow the life and thought of society. It is true that these problems are mentioned and discussed editorially in a section of the religious press. But no church periodical accords them regular and formal recognition; and no church Year Book has been adjusted to the consideration of them in any way whatever.

The reasons lying back of this tardiness to perceive and act on the connection between religion and social problems are of profound

importance from the standpoint of present-day social progress. Christian churches of all denominations (Protestant and Catholic), taken in the aggregate, are still mainly controlled by what is defined as a "spiritual" doctrine of religion, so formulated as to bring within its field the private conduct of the individual human being and his welfare in the "eternal world," and at the same time to exclude from consideration those social or community problems which, by the same token, are declared to be of a "temporal", or "unspiritual", or "material" nature. In this ecclesiastical category are included all churches calling themselves Christian, from the stiffest Roman Catholicism to Unitarianism and Universalism, which latter are supposed to be liberal but are so only in spots. While there are dissenting individuals and groups in all these churches, they form, as yet, only a minority. The Christian Church, as an institution, or rather as a group of institutions, appears even yet in the eye of the general public to be concerned chiefly with "heavenly" affairs; and clergymen are popularly called "sky-pilots."

***Wanted—a Biblical Interpretation of the Bible***

The issue thus vaguely indicated is running all thru the religious world today, and is expressed in various phraseology by different people. Perhaps the most extreme manifestation of what is rather loosely called the "old" view is to be found in the "Pre-millennial" movement, which, during the last year, has been making much headway and has brought many congregations to what seems for the moment to be the parting of the ways. This phase of thought is based upon the most literal interpretation of certain parts of the Bible, to the exclusion of other parts; and its advocates turn sharply away from all consideration of social and temporal problems to the immediate expectation of the coming of Jesus from heaven. Along with this, they are against modern biblical scholarship in general. They have been lately making headway in the less educated church quarters, which stand outside the influence of the great universities and leading theological seminaries.

Pre-millennialism, however, does not monopolize the opposition, which takes a less dramatic form in many cases. For instance, the General Convention of the Northern Baptist Churches this year was the arena of a strong movement against modern views on biblical and social matters; and this reaction was not a question of pre-millennialism, but simply of opposition to "new" views. It must be confessed that the whole issue thus far has not clarified itself in the mind of the churches. The so-called "conservatives" are opposing a movement which they themselves do not comprehend and which has not been formulated as yet by the so-called "liberals" in a way to reach the understanding and win the assent of the body of our church membership. In opposing modern biblical scholarship and the social Gospel at the same time, the instinct of the reactionaries is correct so far as the linking of the

two is concerned; but, on the other hand, the newer school, as a whole, has not yet succeeded in reaching the imagination of the churches as a whole, and demonstrating just what is the mysterious and vital bond between the Bible and sociology.

### ***Why We Overlook Vital Bible Truths***

In both the Year Book and the Herald we have been pointing out that the reigning idea of religion and the Bible is the result of more than fifteen hundred years of Christian history, wherein Church and State have been united in the most intimate way most of the time thruout that long period. And in view of developments during the last year, it is well to emphasize again that the body of Christian theology, beginning away back in the Roman empire, comes to us from the pens of thinkers and writers who were either wealthy in their own right, or who were subsidised by rich men who controlled the political and ecclesiastical machinery in the various countries of Europe. This is a historical fact not often realized or pointed out; and it applies to Protestantism as well as to Roman Catholicism and Greek and Russian Orthodoxy. There was no deliberate prostitution or bribing of the churches; but ecclesiastical thought and practice gradually and naturally took the form of buttressing a property system in which the common people were exploited by an upper class.

The whole drift of our system of higher education, including our great theological seminaries, goes more and more toward explaining why Christian theology has had this aristocratic character. Our academic scholars and investigators, however, are working their way thru the details very slowly; and they are backward about stating the facts of the situation in a simple, clear, dramatic form, so that the rank and file of church people can visualise what is happening in the scientific world. Quite a number of professors in recent years have been disciplined or have lost their positions thru the action of standpat boards of trustees. The past year has done its part toward lifting this issue still further into the light of day.

The simple fact is that during by far the larger part of Christian history, from ancient times to our own day (including Europe in this perspective), the churches have been in league with states in such wise as to conceal the meaning and purpose of God as revealed in Scripture. Both God and the Bible have been taken in charge by Authority, and have been shown to the common people only in part. While there are undoubtedly historical reasons and justifications for this in the actual conditions under which Christianity had to make its difficult way in the Roman Empire and thru other aristocratic states, nevertheless, the churches as a whole are suffering from the logical results of the situation. Democracy is as yet too young to have thrown off the burden of the aristocratic State-Church theology, with its over-emphasis on heaven and its under-emphasis on the present life.

***Encouraging Signs of the Times***

Over against these rather negative considerations, however, is the positive fact that each year is now registering visible and steady progress in fuller understanding of God and the Bible. Altho the older theologies of the State-Church system have projected themselves down into our own day, their shadow is less and less oppressive, and their influence is waning. Truth is overcoming error with rapid strides; and what was the heresy of yesterday becomes the orthodoxy of today and tomorrow. The churches are more and more turning to the comforting thought that God not only stands for private, personal righteousness and heavenly salvation, but also for social justice and community redemption. More and more is it being realized that there is no real division line between the present life and the future life; that "eternity" begins on earth; and that we may "practice immortality" before we pass the gates of death. Churches, of course, as we have many times said, will not underwrite political parties nor promote programs of legal action economic reform; but they hold up the divine ideal of "justice and righteousness in the land."

The past year has witnessed many signs tending and pointing toward church unity and Christian fellowship. Meetings have been held in this interest; and the impulse of unity made itself felt in many church gatherings held for other purposes. The reasons underlying this tendency are not at all mysterious. The churches must learn to think and act more nearly in common if they are to reconquer their lost influence. The conditions which produced the various denominations have largely vanished; and the divisions of Christendom are out of date. Not only are Protestants fraternising more freely; but the Roman Church (which has burned its bridges behind it so far as unity is concerned) is losing masses of people who are moving into the Protestant churches. It is more and more seen, however, that the unity of the future will be one of thought and policy rather than of actual, physical organization into some great, universal, all-comprehensive scheme of ecclesiasticism.

***The Land Problem is Fundamental***

The post-war international situation is still very uncertain and confused in the third year after the Armistice. The repudiation of the original League of Nations by the American electorate has not relieved the United States from the necessity of taking some definite stand with reference to world affairs. The general assumption in 1920 seemed to be that the United States did not need to have any foreign policy; and Mr. Harding, as presidential candidate, coddled this popular delusion. But Mr. Harding, as President, is learning many things. We venture to express the conviction that in the near future it will become clear that neither of the two great American political parties, as now managed and organized, has enough wisdom and insight to lay

down a foreign policy measuring up to the demands of the present international dilemma. International relations this year have drifted thru mist and fog, in which no great outstanding statesman or compelling moral principle is in sight. The world is tired of war, not as a matter of principle, but merely because war is expensive, national debts heavy and taxes appalling. Otherwise, all the conditions which produced the great war are still in existence. National and race hatreds are even worse. Each nation is still the scene of social injustice which reduces the buying power of its own people; and, accordingly, each nation wants to go out and capture trade or grab territory in order to relieve internal conditions. The main effect of the world war to date has been merely to speed up attention to social problems which were pressing for solution before the great struggle began.

During the last year the whole world has been plunged into an economic depression of unparalleled magnitude, in which the United States is very heavily involved. This depression has come with more promptness than the one which followed the Civil War. Our Rebellion was succeeded by eight years of boom times in which Europe shared and which lasted until 1873. In the years after the Civil War, we had a huge reserve of low-priced land and natural resources held open to development; and our taxes were low, even in spite of the expenses of war. There was a movement of population and capital from east to west and from Europe to America. The economic expansion and up-building of the country went forward on an enormous scale. But the speculative price of land steadily climbed as the boom continued; everything was overdone; and when the break finally came, thousands of business houses, banks and farmers were insolvent. The country was years in reaching the bottom of the depression. The forces which caused the collapse in the 'seventies have operated with much more power and quickness at the present time. Post-war prosperity lasted only about a year and a half, when the break came in the middle of 1920. We still have a huge amount of unused land and undeveloped resources; but these things are now held at dizzy speculative heights. Capital can be put into new farms, factories, homes, business blocks and other enterprises only by the payment of enormous ground prices and rents to private holders, coupled with huge taxes on production and improvements. There is an embargo on new production; and conditions are very different from what prevailed in the years immediately following the Civil War, when land was cheaper and taxes on improvements and new production were much lower than now.

### *The Follies of 1920*

The phenomena of the depression are extremely interesting and instructive. We are being told that the situation is "psychological", or "purely mental", and that prosperity can be recaptured if people will simply change their ideas and habits in the sphere of private life. They

must "buy normally", work harder and be more thrifty. This view has been vigorously advocated during the last year by business men, newspapers, and platform speakers in general. The elements in the community which still have the ear of the public have not yet learned to think in economic and social terms at all. They approach all issues from the standpoint of individualism. Their Gospel was in point when natural resources were not tied fast by monopoly; when economic opportunities were more numerous and open than at present; when taxes were lower; and when individual enterprise and thrift brought more direct personal reward than now. What we are witnessing is a widespread attempt on the part of certain interests to revive the older, individualistic American point of view in the midst of a growing social consciousness. The older standpoint was formerly taken for granted; but now it has to be promoted and "sold" thru propaganda.

Psychology began to be worked soon after we entered the depression in the summer of 1920. Some people imagined they had discovered the existence of a "buyers' strike"; and the term went all over the country. The underlying idea was that people in general had plenty of money in their pockets, or in old stockings, or in tin cans, or in banks, and that they had simply stopped buying out of sudden disgust with high prices. According to this view, the depression was a mental affair and could be cured by mental treatment. People must be advised in authoritative tones to "buy normally". Stentorian proclamation must be made that "business is good", "the tide has turned", and "the upswing is here". You must preach a blind optimism, and roundly denounce as a pessimist and crepe hanger everybody who does not agree with what you say. It was supposed that by such means the people could be stamped into prosperity.

In this widespread outburst of propaganda, which will be of great interest to future historians, definite dates were confidently set for the revival of business. The summer of 1920 was unusually cool; and therefore business was bad because the weather was unseasonable. As soon as fall arrived, everything would be set right by "seasonable conditions". The term "normalcy" was invented by Candidate Harding and at once came into general use. The attempt to handle old problems by applying new or outlandish terms to them is often popular. When prosperity failed to arrive hand in hand with the fall season, business prophets declared that the uncertainties of the presidential campaign were responsible for the tardiness of normalcy, and that the magic touch would be administered by the nationwide casting of ballots in November. But when it became apparent that this prediction was not fulfilled, great anticipations began to gather about "the holidays" as marking the time when the life-blood would be pumped into business. But when the holidays declined to function, the prophets pointed to Inauguration Day, when the Democrats would go out and the new administration come in, as the event which would usher in the Golden

Age. Later, it became necessary to move predictions forward to the opening up of spring, then of summer, and then of fall.

### **Where There Is No Vision the People Perish**

As none of these prognostications came true, the minds of business men and of writers in the financial press became more and more confused in 1921. The opinion began to be timidly ventured that the depression might last "quite a long time." At the same time, the tendency to rely on mere psychology, superstition and magic began to give place to a search for rational economic and political remedies. While this tendency seems more promising (since it means that people must "do something" to get prosperity, instead of waiting for something to happen), it has divided the business world into separate, clashing groups, each of which is engaged in loudly pushing its own propaganda, and lobbying to get hold of the law-making machinery at Washington. None of the remedies, or measures, which have thus far come into the lime-light of public attention takes any cognizance of the fundamental issue of social justice. Our newspapers and magazines are filled with discussions about purely superficial schemes which undertake to tinker with our present social system, but not to change any of its fundamental conditions and principles.

It is proposed in some quarters to stimulate business by repealing the excess profits tax and lowering the income taxes, making up the deficit by means of a general "sales tax". This, however, would hit business from another angle by piling the taxes more directly and heavily on the common people and the smaller business establishments, thus reducing "buying power" by a different channel. It is based on no fundamental change in the principle of taxation. Opponents have convinced Congress that the "sales tax" will not be good politics. From another direction comes the old, familiar cry for a high tariff to keep out the cheap goods of underpaid European labor. But this ancient doctrine is now opposed within the Republican party itself by the idea that if you don't let other nations sell to us, then we cannot hope to sell to them our "surplus goods." It is pointed out that we are becoming less agricultural and more industrial and more dependent on foreign markets. While adherents of these different views lock horns, the new Administration installs a "Budget Department" which the country is given to understand will introduce "economy" and cut down taxes, thus relieving business. We are already paying every year, for local and national taxes, the staggering sum of around twelve billion dollars (\$12,000,000,000). The new budget chief announces that he can save the country at least one hundred and twelve million dollars (\$112,000,000) next year. At the same time, in addition to its regular burdens, it now appears that the Government must cover a newly found "deficit" in the Shipping Board, and also five hundred million additional to the poor railroads. In the shuffle, the effect of a tiny economy of a hundred million or so disappears.

***Wrong Methods***

Turning from this phase of the subject for a time, we are struck by the portentous changes which have been taking place during the last year in the fields of manufacture and trade. Let us take a concrete case: The Goodyear Tire and Rubber Company, owing to slack business and heavy taxes, was forced to borrow money. The loans were "called" by the banks, and there was no cash on hand to pay them. The Company then sold thirty million dollars in mortgage bonds (\$30,000,000) in order to liquidate the loans and provide capital on which to proceed. For similar reasons, the mail order house of Sears, Roebuck & Company, which, at the time of this writing, is doing thirty five percent less business than at the corresponding period a year previously, was compelled to sell an even larger amount of bonds. In the same way, multitudes of large manufacturing and commercial establishments all over the country have lately mortgaged themselves in order to avoid bankruptcy. In other words, they have gone into debt as a means of remaining solvent. This process cannot go on indefinitely; and a day of reckoning will arrive in the near future.

But this is not all. A corresponding issue of bonds has been lately made by our cities, counties, states and the national Government itself. A huge flood of money has been poured into tax exempt securities all over the country. It is estimated that from fifteen to twenty billion dollars of these bonds, in addition to the Liberty bonds, are now afloat. They are issued partly to take up earlier bonds and partly to pay for various kinds of public improvements. But, like the industrial bonds, they cannot continue to be issued indefinitely at the present rate. In order to pay interest on these bonds, there must now be levied a yearly tax burden of well toward a billion dollars. Consequently, there must soon come an end to this process also, and a day of widespread national reckoning. It is easy and popular just now for public authorities to borrow money; but it is not the right way to provide for the expenses of government.

Our country is immensely wealthy; and it is constantly piling up vast amounts of capital in the form of cash and credits. This capital ought to be going into the development of the natural resources and the land of the nation. But the value of unused land everywhere has lately reached such a dizzy height, and those who buy and use it for any purpose must pay such a high purchase and such heavy taxes that the whole industrial process is blockaded at the source. Our capital is going into private and public mortgages (i. e., bonds) on an unparalleled and unheard of scale. Civilization is constantly piling up cash surpluses; and the great question in the very near future will be, *What is to be done with our new capital after the present mortgaging process has run its limit? This capital surplus represents human energy; and if it can find no profitable outlet in new production, it will sooner*

*or later act like pent-up steam in a boiler and result in a social explosion.*

While social progress undoubtedly takes place from year to year, it does not move steadily forward in a straight line. The very conditions of progress itself cause various kinds of friction which, if not eliminated, retard the general onward movement of society. The people of the United States tried to eliminate social friction by giving power to the Wilsonian Democracy. Mr. Wilson repeatedly told us that the "industrial energies of America had been released" by the Federal Reserve Act and the Underwood Tariff Bill. But the pressure of the social problem, which began long before the Wilson administration, was not abated by Wilsonian measures to any marked degree; and the country has now given Harding Republicanism a chance. The new administration's policy has gradually taken shape. Inspired by the widespread example of public and private finance outlined briefly above, the administration proposes to extend this process:—Our water-logged railroads are to be given still more money, which is to be raised by mortgage. Our farm industry is to be supplied in some way with money on mortgage by the government. Our export trade is to be given money on mortgage, so that our "surplus goods" can be sent away to foreign countries on credit. The ancient Republican tariff is no longer sure of its welcome in the house of its friends. Taxes are to be revised so as to relieve multi-millionaires and spread the burden more heavily over the common people and over those industries and trades which are outside the "big business" class.

#### ***Good Intentions No Substitute for Real Facts and Sound Principles***

There is no question that President Harding and his advisers are sincere. They are trying to do what they think is best for the country. And in the same way, President Wilson and his advisers were sincere. But the new administration is no nearer the sources of the social problem than its predecessor. Mr. Harding honestly believes that prosperity can be had without the establishment of "social justice"; or, rather, he lacks the vision to see what social justice means; and he ought to be given full credit for honesty. But somebody once said that a very warm place is paved with good intentions. Honesty and sincerity are not substitutes for economic and sociological information. Nevertheless, Hardingism, like Wilsonism, will have to run its course. These words are written in the month of August, 1921; and by the time they reach readers of the Year Book, various things will have happened, illustrating and confirming what is here said. The nature of our new national policy is not as yet clear to the American people in general; but its effects will be felt before its nature is understood.

We have been pointing out, both in the Herald and the Year Book, that American democracy grew strong thru easy access to land and natural resources. Millions became home-owners; opportunities were

open everywhere; and wages were high. Our economic development up to about 1880 was on the basis of capital accumulated mainly in our eastern states and in England. A great deal of this capital was massed thru the ground rentals accruing to the private monopoly of land on a large scale, as in the case of the Astors of New York and the British landed nobility. Land in the hands of an upper class was formerly a kind of bank for the gathering together of capital. Manufactures and commerce, both in Europe and America, got their start in the service of the nobility and thru the use of capital accumulated by monopoly. And so long as cheap land was available for colonization and investment, there was an outlet for economic energy which had a stabilizing effect on society.

But the landed nobility, as a class, made the mistakes of supposing itself to be, of right, the chief beneficiary of civilization. Being in control of all European governments by inheritance from earlier military conquests, it undertook to keep the industrial and commercial classes in permanent subjection. The revolt against the nobility produced what we call "Parliamentary Government," and gave the untitled people a growing share in the law-making power—not very much at first, but more and more as time went on. So far as England is concerned, one of the dramatic incidents of the revolt in the last century was when Mr. Gladstone "crossed the House of Commons" from the Tory to the Liberal side and promoted the enfranchisement of the plain working people. And now this last year, Lord Robert Cecil has likewise "crossed the Chamber", going over to the Liberal party which, in common with the Labor party, is lining up toward the taxation of ground rentals and the relief of business from the growing burdens of government.

#### *A Lesson from Germany*

The break-up of land monopoly became a part of British policy some ten years ago, when Mr. Lloyd George took charge of the financial portfolio. It is interesting to note, however, that before the Lloyd George budget was passed by the Parliament, investigators were sent into the German empire to observe and report upon the experience of Germany with land value taxation. Hundreds of German cities had already begun to tax the unearned increment of land; while nearly the entire revenue of the German colony of Kiau Chau in China was derived from this source, with no taxation on improvements and movables and no private holding of land for purposes of speculation at high prices. During the war to make the world safe for democracy, however, the British government under Lloyd George (who had been advanced to the premiership) succumbed to Tory pressure and moved backward toward the older junkerism. The inevitable democratic reaction is now taking place in England; and the desertion of the Tories by Lord Robert Cecil (who has long shown liberal leanings) is only a surface

indication of a great undercurrent in modern civilization. Possibly a few Englishmen would be benefited by another trip to Germany, where the constitution of the new Republic declares the right of the people to the unearned increment of land, and where the charter of the city of Danzig contains the following clause:

"The land, together with its productive power and treasures, is to be made subject to one law which must guard against every abuse and open to every family of the Free City of Danzig the possibility of gaining a home site or, thru vocational preparation a farm home site, which is to be permantly guaranteed for this purpose. Families with many children, those injured by war, and those made invalids thru industry must have special consideration in these about-to-be-created homestead rights. The unearned increment, which arises on land without expenditure thereon of labor or capital, must be made beneficial to the community."

The war has forced the tax question to the front; and it is only a matter of time when the people of the United States will see that the land question is inextricably bound up with this subject. America, which prides itself on being so progressive, is, in reality, lagging behind some other parts of the world in its approach to this overwhelmingly important problem. Our entire social system has now reached a point where it is menaced in deadly fashion by arrangements regarding taxation and land established centuries ago by the European nobility, and brought to America along with our languages and our religious denominations. Under those arrangements, enacted into law and custom, the man who buys and improves land for any purpose whatever is taxed heavily on the basis of his improvements, his movables and his industry. But at the same time, the man who buys land and holds it idle (either in the shape of vacant agricultural land, city lots, mineral rights, etc.) is taxed comparatively little, on the theory that the property is "unproductive", and that it is "yielding no income." This has the effect of artificially reducing the available supply of land and artificially increasing the ground rental and the price of land in actual use. The greatest factor-in house rent, office rent or store rent is the price of the land wherein the building stands.

#### ***What Land Monopoly Means for the Workingman and the Farmer***

This brings us to the menacing housing problem from a new point of approach. The New York State Architects' Association has recently pointed out that land in New York City costs so much there is not enough left in the transaction to pay interest on capital or wages to labor, and that consequently both capitalists and laborers are driven out of the housing industry. Vicious propaganda is always emphasizing the high wages of labor as a bar to construction, and saying nothing about the huge prices asked for land (*which costs nothing to pro-*

*duce).* It would be futile to suppose that this tremendous issue, now surging up with tidal power under all of modern civilization, can be grasped and understood in a hurry by the general public. The most that we can do is to face the facts of social progress and hold them up for unceasing discussion until a better public opinion is crystallized.

It is fair to take for granted that the present business depression will be at least as serious as the earlier ones, such as those of 1873-1878 and 1893-1898. Let us be optimistic to the effect that America will "come thru"; but let us not evade the fundamental issues, as many so-called optimists do. It is a very cheap optimism which thinks that social justice can be ignored and prosperity somehow achieved on the basis of the existing arrangements of society. Even the so-called prosperity thru we have just passed brought with it a growing social distress. The true prophets of Israel told the people in the name of God that if they did not root out land monopoly and other kinds of social injustice, the nation would be punished and would go down to ruin. Of course, these men were not popular in the shallow sense; and the people turned to false prophets who prophesied "pleasant things." The nation finally went to the destruction which the true prophets foresaw.

Unemployment of great multitudes in our industrial centers has injured the cause of labor. Conditions during the war, when there was a big temporary demand, showed that labor could be just as tyrannical as capitalists when it had the advantage. Labor assumed that its salvation lay merely in pressing for higher money wages without regard for the fundamental economic elements in the situation. These high wages, along with high taxes on goods and high ground rents, were added to the market price of goods until people in general could no longer pay; and then followed the industrial collapse. Wage workers are now compelled to take lower compensation. A business depression always makes the city working classes more radical in the long run. This year's convention of the American Federation of Labor showed that the old line trade unionism, as represented by Gompers, is being honey-combed by Socialism. Altho Gompers was re-elected president, it was not without stiff radical opposition.

That the doctrine of Socialism is not true to the facts of the social problem, is the position taken by the writer, both in the Herald and in the Year Book. At the same time, Socialism cannot be opposed by mere standpat denunciation. Red propaganda cannot be silenced by anti-strike laws, court injunctions, machine guns or hard times. What we need is an intelligent understanding of social justice on the part of all classes, and less talk of "class consciousness" and "class warfare" as the cure for social diseases.

The agricultural section of the community has fared ill during the past year. Poor marketing facilities, too many unserviceable middle men between the farm producer and the city consumer, heavy taxes on the goods which the farmer sells and also on the goods which he

buys; high prices and rents for land—all these factors have combined to make desperate the plight of the rural people. Figures on farming in Iowa during the last ten years have just been made public on the basis of the 1920 Federal census. Compared with ten years ago, there is less land under the plow in the state of Iowa, more land mortgaged, land prices and rents are higher, and there are fewer farm owners and more farm tenants. This is more or less true of the country as a whole. Farmers are the chief customers of mail order houses, such as Sears-Roebuck of Chicago, whose sales in 1921, as already mentioned, have fallen off more than thirty five percent from the previous year. An agricultural "bloc" has formed itself spontaneously in the present Congress in fear of the rural vote; and this group is proving to be very embarrassing to the Harding administration.

In concluding our survey, it may be said that the outstanding features of social progress during the past year has been to bring all classes of the community into the field of economic and sociological interest and discussion as never before. Progress has been registered not so much in the way of definite and actual achievement as in the universal arousal and the taking up of new positions by great multitudes which hitherto have been regardless of these problems. The American people as a whole are neither standpat nor bolshevik. They believe in sane progressivism; and they are now going thru a nationwide course of study in which public opinion is being educated and crystallised. When the time comes, in the providence of God, we shall move forward again on the highroad of Progress under the Constitution and the Flag.

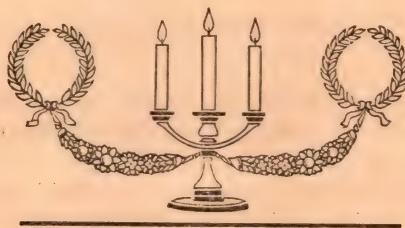
## The Broken Family Altar

One of the saddest and most sinister indications of the changes that have come over the religious life of our day is the decline, amounting almost to the practical abandonment, of the practise of family worship. Time was when the family altar was found in most homes professedly Christian. Every morning or evening—in many cases both morning and evening—the usual routine of work was suspended for a few minutes, while the whole family, together with the servants and whatever guests there chanced to be, listened to the reading of God's Word and bowed together in prayer before Him. It was usually a very simple service.

Sometimes the reading was stumbling, and the petitions were couched in few and broken words, but it was a fitting recognition of God, and an expression of the sense of obligation to him as rightful Lord, and gratitude to him as the Giver of every good and perfect gift, and it tended to start the day's living on a high and worthy level. Many of those who read these words will recall the feelings of reverence and awe that used to fill their minds at such times even

before they were old enough really to understand what the service meant, and these recollections are a precious part of their heritage from the past.

It is sad to reflect that few of the children now growing up about us can in after years enjoy such recollections, because the average Christian home of to-day has no family altar. Comparatively few families, it is to be feared, know the joy and satisfaction of worshiping together at their own firesides. Of course there are excuses a-plenty for the decline of this holy and helpful custom—excuses natural, plausible and convincing, if one is willing to be convinced. There is never any lack of excuses for that which we want to excuse. But there is an essential difference between an excuse and a reason. It might be profitable for us to try to get back of the apparently sufficient excuse and find the real reason why our own homes are prayerless. The matter is vital. The broken-down family altar is doubtless the secret of much of the poverty and weakness of the religious life of to-day, as well as the result of that poverty and weakness, and its repair and setting up anew would be one of the most significant indications that could be given of a real practical revival of religion in the land.



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A gift or legacy to any of these Funds will keep your name on the Honor List of Contributors even after death, and become an ever-flowing spring of helpfulness. See below.

### FORM OF BEQUEST

Evangelical Christians desiring to make a bequest in favor of the Evangelical Synod of North America, or any one of its boards or institutions, should be careful to do this in the manner prescribed by law. Where several boards or institutions are to be remembered, a separate paragraph beginning "I give and bequeath," etc., should be made for each.

"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see pages 72-77, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

### CHARITABLE INSTITUTIONS AFFILIATED WITH OUR EVANGELICAL CHURCH

It is the task of the Board, in accordance with the instructions of the General Conference, to determine the principles which are to govern the religious, moral, educational and social life developing in our charitable institutions and appearing in the work of the Church, and to encourage and stimulate the important work they are doing. The comprehensive character and far-reaching influence of this task may be seen from the following table. The figures have been revised by the superintendents to date of August 1, 1921.

#### Charitable Institutions Affiliated with Our Evangelical Church

HOSPITALS		Founded	Value	Sisters or Nurses		Patients in 1920
Location	Superintendent					
St. Louis, Mo.	Rev. F. P. Jens, 4137 W. Belle Place	1889	\$221,760	59	2,640	
Evansville, Ind.	Rev. J. U. Schneider, 116 Lower 6th St.	1892	77,666	13	1,299	
Lincoln, Ill.	Rev. G. S. Gerhold, 112 5th St.	1903	90,000	9	606	
Faribault, Minn.	Rev. T. Kettellhut, 5th and Division Sts.	1908	100,000	14	?	
Milwaukee, Wis.	Rev. B. Howe, 1815 Grand Ave.	1909	100,000	20	1,309	
Chicago, Ill.	Rev. F. Weber, 54th Pl. and Morgan St.	1910	133,000	29	2,683	
Baltimore, Md.	Rev. Paul L. Schmidt, 1707 Homestead St.	1912	—	1	—	
Marshalltown, Ia.	Rev. K. Rest, 1004 South 12th Ave.	1913	232,000	23	1,650	
East St. Louis, Ill.	Rev. E. R. Jaeger, 412 N. 14th St.	1915	70,000	12	843	
Cleveland, O.	Rev. J. S. Huebschmann, 1645 Superior Ave.	1915	65,000	2	—	
Detroit, Mich.	Rev. C. C. Haag, 3245 E. Jefferson	1917	325,000	25	—	
				—	—	
				207	11,030	
				\$1,414,426		

**EMMAUS ASYLUM**  
(For Epileptics and Feeble-minded)

			Patients	Helpers
Marthasville, Mo.	Rev. C. F. Sturm, Emmaus, Marthasville, Mo.	1893	\$ 60,000	79      5
St. Charles, Mo.	Rev. J. W. Frankenfeld, Emmaus Asylum	1901	100,000	85      13
			<hr/>	<hr/>
			\$160,000	164      18

**ORPHANS' AND OLD PEOPLE'S HOME**

		Orph. O.P.	Total
St. Louis, Mo.	Mr. F. H. Helmkamp, R. R. 29 Welston, Mo.	1858	\$100,000
Hoyleton, Ill.	Mr. F. T. Hotz, Hoyleton, Ill.	1895	86,000
Bensenville, Ill.	Rev. C. A. Mysch, Bensenville, Ill.	1895	50,000
St. Louis, Mo.	Sister A. Scheid, 1217 N. Jefferson Ave.	1858	25,000
Detroit, Mich.	Rev. J. B. Meister, 8152 W. Grand Blvd.	1879	165,000
San Antonio, Tex.	Mr. J. H. Koenig, R. R. 1, Box 21 B	1908	35,000
Buffalo, N. Y.	Rev. M. R. Sennewald, Forks, N. Y.	1883	65,000
Blue Springs, Mo.	Rev. I. Th. Seybold, Blue Springs, Mo.	1906	12,000
		<hr/>	<hr/>
		\$538,000	451      194      645

### A GOOD SUNDAY SCHOOL For the Price of a Letter!

**M**ANY Sunday schools are reporting progress in their work, new Bible classes are organized, training classes are busy at work, graded lessons have been introduced. Everybody is happy over the new interest in Sunday school work.

18,588 LETTERS LEFT THE OFFICE OF THE BOARD OF SUNDAY SCHOOLS DURING THE LAST QUADRENNIUM.

**M**ANY of these letters brought to the pastor, Sunday school superintendent, teacher or Bible class member such information and special leaflets which helped make a better class and a better school.

Better Write Today

# FOR

Helpful Literature  
School building plans  
Summer school programs  
Vacation school plans  
Graded Lesson supplies  
List of class activities  
Special information

THE BOARD OF SUNDAY SCHOOLS  
Theodore Mayer, General Secretary  
1716 Chouteau Ave. St. Louis, Mo.

### THE CENTRAL SCHOOL BOARD for Week-day Instruction

See the official directory, pages 72-77, for names and addresses of members and officers of the Board.

This Board seeks to stimulate and promote week-day Christian instruction and education in Evangelical church schools.

The experience of the past few years has taught us that Christian instruction and education must not be permitted to become a matter of language merely. The Christian religion is greater than any language, and the language in which Christian instruction is given must always be the one best suited to its highest efficiency for the greatest number of pupils.

If the aim of confirmation instruction is the development of Christian character; if confirmation itself is an act of personal consecration, by means of which the young heart accepts Jesus

Christ as its Saviour and Lord, and pledges allegiance to Him and to the Church, which is His body, and if confirmation is to be the definite beginning of a conscious and steady spiritual growth, to be followed by regular and systematic Bible study and training for Christian service—then far more than a six or eight months' course of Catechism and Bible story teaching is required as a preparation for it. The Evangelical conception of confirmation is so big and so important that every opportunity afforded by Saturday, Sunday or summer school must be fully utilized in order to secure the best results.

The total number of week-day schools held was 498, with a total enrolment of 9,903; 11,569 confirmands were instructed in 800 confirmation classes.

In order to standardize Christian instruction in week-day schools the Board offers a series of pamphlets outlining suitable courses. Books I and II have courses for all-year church schools, for summer and Saturday schools, and for German confirmation classes. Book III gives plans for English Confirmation classes. Book IV is a manual for English Saturday and vacation schools. Copies of any of these booklets may be obtained from the chairman of the Board.

### THE EVANGELICAL LEAGUE

#### Is Your Church Holding the Young People?

The church that is not attracting and winning the young people is depriving herself of future leaders in Christian service. The young people of today are the church members of tomorrow. Many churches have dwindled away because the needs of the young people were not provided for in times past. The young people have a right to expect adequate provision for their spiritual, physical and social needs. What is the solution of the young people's problem in your church?

#### Organize an Evangelical League

The Evangelical League provides an opportunity for wholesome fellowship, training for Christian service and deepening of the spiritual life. The Evangelical League makes intelligent and consecrated church members by inculcating the scriptural teachings on missions, stewardship, evangelism and service. The Evangelical League provides an effective antidote to the baneful influences of the world that are threatening to undermine the morals and ideals of young people. The Evangelical League seeks to make young people more spiritual, more loyal, more

enthusiastic, and better trained for service of Christ and His Church.

#### How to Get Started

1. Consult the pastor of your church.
2. Write to the corresponding secretary for a copy of the standard constitution for the Evangelical League.
3. Call a meeting of all young people of the church.
4. Elect temporary officers.
5. Discuss and adopt a constitution suitable to your local needs.
6. Elect permanent officers and appoint committees.
7. Notify president of your federation of district league of your organization.
8. Plan your work, work your plan!

For further information address the Corresponding Secretary, Rev. Paul M. Schroeder, 930 Marengo St., New Orleans, La.

#### OBLIGATORY OFFERINGS

NOTICE: According to a resolution of the Board for Budget and Benevolences the topics mentioned below are to be the subject of special sermons on the Sundays indicated, or at least a detailed explanation of the cause is to be given in the public services on those days.

1. Reformation sermon—Eden Seminary, on Reformation Day, Sunday nearest October 31st, each year.
2. The claim of the District treasury—on the Sunday preceding the District conference.
3. The cause of the Church Extension Fund—on Reminiscere Sunday, the second Sunday in Lent.
4. Missionary sermons—Mission day or oftener. The first Sunday in June has been recommended as Home Mission Sunday.
5. Ministerial Pension and Relief, on Memorial Sunday, the last Sunday of the church year.

The federation of Evangelical Deaconess Homes, in carrying out the resolution of the General Conference providing for an annual presentation of the Deaconess work to the congregations, recommends that Oculi, the third Sunday in Lent, be used for this purpose.

Special offerings for Elmhurst Academy and Junior College are also recommended.

It should be added that under the new financial system the offerings for all these purposes are to be turned into the General treasury and allotted to the several Districts according to definite percentages.

### A Sacrifice

There is a simple story told that contains its truth in its very naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister in a certain small town in an eastern State received from the Mission Board of his church a letter, asking for a special offering for a certain needy field. With the letter was literature setting forth the need. The call appealed to him, and with good heart he prepared a special sermon, calling the attention of his people to the great need.

Sunday morning came and he preached the sermon. But somehow it did not just seem to hook in. That banker down there on the left looked listless and yawned a couple of times behind his hand. And the merchant over on the right, who could give freely, examined his watch secretly more than once. And so it was with a tinge of discouragement insistently creeping into his spirit that he finished and sat down. And he remained with his head bowed down in prayer that the results might prove better than seemed likely, while the church officers passed down the aisle with the collection plates.

Meanwhile something unseen by human eye was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met with a misfortune which left her crippled. And her whole life seemed so dark and helpless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheery and bright as a bit of sunshine.

She had listened to the sermon, and her heart had been strangely warmed by the preacher's story of need. And as he was finishing she was thinking, "How I wish I might give something. But I haven't anything to give, not even a copper left." And a very soft voice within seemed to say very softly, but very distinctly, "There are your crutches." "Oh," she gasped to herself as tho it took away her very breath, "my crutches? I couldn't give my crutches; they're my life."

And that clear voice went on, so quietly. "Yes—you could—and then someone would know of Jesus—if you did—and that would mean so much to them—He's meant so much to you—give your crutches." And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. And by and by the victory came. And she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew. Just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy he stopped and passed the plate in. And Maggie,

in her childlike simplicity, lifted her crutches, and tried rather awkwardly to put them on the collection plate. Quick as a flash the man caught her thought, and with a queer lump in his throat reached out and steadied her strange gift on the plate.

And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadyng the crutches on it with the other. And eyes quickly dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over there blew his nose suddenly and reached for a pencil, and the merchant reached out to stop the man returning up the aisle.

As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, "Surely our little crippled friend is giving us a wonderful example." Then the plates were called back toward the pews. And somebody paid fifty dollars for the crutches and sent them back to that end pew. When the offering was counted up it contained several hundred dollars. And the little girl, crippled in body, but not in any other way, hobbled out of church the happiest little woman in the world.

She had recognized and obeyed the inner Voice. That was the simple explanation of her giving. And her gift, small in itself, touched with sacrifice, became worth several hundred dollars in its earning power. And the original investment was returned for its usual service. And her gift has been increasing in its earnest power as its recital has reached other hearts, and the end is not yet. I do not know just where Maggie is now. But I do know she will be a greatly surprised woman some day when she finds out what God has done with her sacrifice-hallowed gift. She recognized and obeyed the inner Voice. That is the one law of giving, as of all living.—*S. D. Gordan, in Quiet Talks on Service.*

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### The Child's Church Money

BY HILDA RICHMOND

The church official who had charge of the weekly envelopes and kept the accounts before turning the money over to the treasurer spoke to the pastor about the foolishness, as he saw it, of keeping track of dozens of two, three and five cent weekly contributions from children. "I'm in favor of the father of the family giving in his envelope for all," he said. "It doesn't add a cent to the church finances to give each boy and girl an envelope and split up the family offering into five or six parts. It only makes extra work all around."

But the wise pastor would not hear to the unit plan. "Whether it adds to the offering or not it teaches the boys and girls regular and thoughtful giving," he said. "We are in the business of training the future church as well as taking offerings for present work, so we can not afford to neglect our task to save a few hours' work."

And he was right. Where the father gives for all, children feel no responsibility about going or providing for the offering. The ideal way is to give each child a chance to earn his own contribution by furnishing some task suited to the small hands, and then insist that the offering be given regularly. If illness or absence from home interferes the envelope is given later and the money is regarded as belonging to God whether the child can go every Sunday or not.

Another thing about the child's offering is that it should grow as the child grows. In our Sunday school there are aged men and women who have been members of the school all their lives and love the cause, but they still give the penny of childhood. "The penny collection" they call it, and they never dream that the bright, interesting paper they take home costs somebody more than the penny they bring. It is all very well to start the tot with the penny, but a boy of twelve or a girl of the same age who is still giving that amount is to be pitied. Occasionally a little talk on the subject of the amount spent for picture shows or chewing gum or taffy, set down over against the two or three pennies for God weekly will rouse the children to fairness and growth in their contributions. A boy whose parents are not Christians heard a sermon on tithing, and at once set apart the tenth of his after school and Saturday earnings for God's work. "I am glad he is doing it," said the mother. "If I had been trained in church going and giving I might be a useful Christian today, but now it is hard to start."

A nice way is to start the child with a tiny sum on the first day he goes to Sunday school and increase it on each anniversary. Some families begin the increase with the birthday, others with Christmas, others with Easter and still others with the New Year. The training in regularity, in growth, in devotion and in the spirit of fairness is worth thousands of dollars to the child in a business way as well as in spiritual life. There is something so important and precious about having a share in God's work that is carried into the business world later, and kept up thru life. "There now, I've helped drive away tuberculosis!" said a small girl as she wrote a letter to a friend for the express purpose of using her few Red Cross seals purchased with money she had earned by taking a neighbor's child out in his sleigh. "I want to do my bit for the poor sick folks."

So the earlier the child is started in the work of helping support the church and all its benevolences, the better! The penny in the envelop and the extra account to keep may make somebody trouble, but when the child sees his name with the amount he has given written out in the church bulletin a glow of pride envelopes him that he is a part of the great mechanism of the church. Don't think it foolish, but look upon it as a duty to your child to instruct and guide and encourage the open hand and the tender heart, for it means everything in the development and growth of the growing boys and girls.

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### The Truth

The minister sighing, inwardly,—his study window gave him fore-warning of callers,—went down to meet Mrs. James Potter. It seemed to him sometimes that he was always going down to meet some Mrs. James Potter. Once he had preached a sermon upon her. Of course it did not reach her. It did not even relieve his own mind as he had thought it would, because little Jessie Conner had come to him the next morning grieved and troubled for fear she had hurt others—Jessie Conner! After that the minister gave up preaching at other people, and preached only at himself.

Mrs. Potter was sitting by the door, stern and inflexible, her unhappy face full of hard lines. She had, of course, been hurt by something some one had said about her. She gave the story in detail—the minister could have given it to her exactly as accurately. It was all so clear,—the faithfulness to her poor, narrow creed, the biting tongue, the unlovely life,—all so clear to everybody except Mrs. James Potter.

"I told her the whole truth," she finished her story. "I can't help it if she didn't like it. *Somebody* ought to tell her the truth, so I did. And this is the thanks I get! Sometimes I wonder what is the use of doing your duty, anyhow, when those who do it are hated, and those who trim and flatter get all the pleasant things in life."

"You told her the truth," the minister repeated, slowly. "That was a wonderful achievement, Mrs. Potter. You are to be congratulated—if you really did it."

Mrs. Potter stared at him in bewilderment.

"You see," the minister explained, "the truth is so large. The 'whole truth'—who but God ever knows that? The biggest of us can grasp but fragments of it. Suppose you tell me exactly what you said about Millie."

"I said," Mrs. Potter's tone was slightly defiant, "that Millie was growing wild, and everybody was talking about her, and if her mother didn't watch her closely, it would be too late."

"Was that all?"

"That was all."

"And you call that the truth?"

Again Mrs. Potter stared, now resentfully.

"You said nothing about Millie's being a pretty, affectionate child, nothing about her clever fingers, nor her kind-heartedness, nor her unselfishness?"

"What had that to do with it?" she asked.

"Everything, if you were telling the truth. You see, you were not telling the truth at all. To take a bit of the shadow side and offer that as a perfect picture was no more the truth than if I should describe her by saying she had a knack at trimming hats. Now, Mrs. Potter, I am going to ask you to think this matter over. Hereafter

when you tell any one the truth, I want you to stop and think how much—and which side—of the truth you are really telling; then whenever you tell anything about the shadow side, stop and tell something of the bright side to balance it. If you will follow this prescription faithfully, you will find that you and other people will understand each other as you never have before in your lives. Remember that unless you do this, you are not *honest*. Try it for a month."

As Mrs. James Potter's perturbed back disappeared down the path the minister went back to his study, and his sigh this time was half humorous, half sad.—*Selected.*

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#### \* \* The World's Student Christian Federation \*

In his recent book, "The World's Student Christian Federation," Dr. John R. Mott tells the fascinating story of the rise and development, during a quarter of a century, of a remarkable movement of which church people, as a rule, know far too little. In the following we offer a brief outline of the contents, trusting that it will induce many of our readers to purchase the volume, which is fully illustrated with maps and photographs, and which may be had thru Eden Publishing House, 1712-18 Chouteau Ave., St. Louis, Mo., for fifty cents.

The story of the first quarter century of the World's Student Christian Federation, as told by Dr. John R. Mott, is deeply significant. The scope and achievements of this organization, which is now capable of playing such an influential part in the reconstruction of the world, are little known by the general public. It ought to stir even a sluggish imagination to think of a body that can call together in conference students representing the colleges and universities of Europe, America, Asia and Africa; students of every country, race and color from North, East, South and West—and all these gatherings under the Christian banner, with a common allegiance to Jesus Christ as Saviour and Lord. How this great result has been brought about from the initial steps to the latest, forms the vivid narrative. As one of the founders, General Secretary and promoter during the entire period, Dr. Mott is writing of that which he knows and much of which he was. The contents cover the Federation's founding, growth as an organization, guiding principles, direct service to national movements, relation to other conferences, secretarial forces, student movement headquarters and literature, women students, student migrations, work for school boys and girls, evangelistic purpose, study of the Bible, intensive spiritual culture of students, contribution to the Christian Church, social study and service, war service, missionary outreach, interracial relations, and effect on Christian unity. The second part gives a forecast, treating of the challenge of unfinished tasks, unoccupied fields, relief work for students, the Federation and a new social order, students and the Christianizing of international relations, the grave interracial situation, the

Federation's most highly multiplying work, and the limitless resources of God. This indicates the scope and also the importance of the subjects dealt with and the significance of the Federation as a world force.

#### Definite Objects

The six leaders who met at Vadstena Castle, Sweden, in August, 1895, had a broad vision, and during four long sessions in room 63 of the old castle laid the foundations destined to bear the vast superstructure of today. The objects were definite: To unite Christian student movements or organizations thruout the world; to collect information regarding the religious condition of the students of all lands; and to promote the following lines of activity: (a) to lead students to become disciples of Jesus Christ as only Saviour and as God; (b) to deepen the spiritual life of students; (c) to enlist students in the work of extending the kingdom of Christ thruout the whole world. These objects have never been departed from or obscured, and under their impulsion the Federation from the first had a remarkable growth. Comprising five Christian student movements at its organization in 1895, today it includes 26 movements, all of which it has helped organize and build up; and in addition it has aided in the formation of nine or ten others, all but one—that of Latin America—in the states remapped or created by the war. There are within the movements now comprising the Federation approximately 2,500 associations or unions with a combined mebership of nearly 200,000 students and professors.

The section on the guiding principles of the Federation is one of the most significant parts of the story. The corner-stone principle is the recognition of the supremacy and the university of the Lord Jesus Christ and of His work as the only sufficient Saviour. In loyalty to His Person, leadership and program, says Dr. Mott, the various national movements and local associations have wrought their most vital and enduring achievements.

#### A Wonderful Growth

Federation outgrowths include the chain of conferences that hold a unique place in the life of the student world. They have been the most representative and truly cosmopolitan student gatherings ever held, with as a rule from thirty to forty nations from all continents represented. In 1895 there were 10 student conferences attended by 2,600 delegates; in 1919, 123 conferences attended by 19,700 students, 27 of the conferences being national or international in scope. The great Student Volunteer Conventions are in a class by themselves and all missionary boards realize what they owe to this source of recruits. The number of secretaries, local and natonal, has grown from 38 in 1895 to 477 in 1919. The headquarters, hostels and foyers have increased from 21 buildings devoted to student movement purposes in 1895, with aggregate value of \$400,000, to 91 such buildings valued at over \$2,500,000, and \$500,000 more has been subscribed toward provid-

ing 14 other buildings. About one-half of these are in North America, and the majority of the remainder are in the student centers for Asia. It should be noted that the work in the foreign mission lands has bulked large in importance. The hostels and Christian Association homes furnish an ideal half-way house where students can be brought into a genuinely Christian atmosphere and exposed to the influence of Christian personalities.

The method of dealing with the foreign students problem forms another section of intense interest. This is a matter of immediate concern to mission boards not only, but to all who seek world evangelization. The churches must aid, or the needed work cannot be fully done. The Y. M. C. A. is doing its part, but cannot do it all. The contribution of the Federation to the Christian churches will not be doubted by any one who reads the record. To lead students into the fellowship and service of the church has been one of its main objects. Nor can one doubt the great work it may do in Christianizing interracial relations, enlisting students and training them for life service, and thru special evangelistic missions confronting students with the living Christ. What the students of the world did both in service and in relief work during the war tells thrillingly what they are capable of doing in peace for Christ and the Church. This history of the Federation should be in the hands of every minister, and the story, if brought before the people by the pulpit, would prove an inspiration and blessing to the churches, thru its revelation of the Christian power and possibilities wrapped up in the student organizations of the world.

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### "Father and I"

EMMA YOUNGLove

A few years ago I heard a minister say: "When I was a boy I lived on a New England farm. Every spring we built a section of stone wall about the pasture, and we never had to bring any stone for it. We would use all the stone we could find one spring, and the next, without any sowing, there would be a larger harvest of stone than ever. In the morning father and I would go out to the pasture, and perhaps we would find a big stone and dig under it and finally dislodge it. When we went in to dinner I did not lack an appetite,—a growing boy who had been working out-of-doors all the morning,—but before I had anything to eat I would find mother, whether in the pantry or in her room; and I would say, 'Mother, you should have seen the stone that father and I got out today!' 'Father and I,' that was the secret of the enjoyment, 'Father and I!'"

This eager sharing of the father's work, this joy in a common interest, this happy pride in a joint achievement is characteristic of human sonship at its best.

Our heavenly Father has imparted to his children on earth the

high privilege of being "workers together with Him." Let us accept this privilege of sonship with loyalty to the Father and enthusiastic devotion to the work: to our trust, as to Paul's, he has committed "the glorious Gospel of the blessed God."

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### Stained and Discounted

"SLIGHTLY SOILED—GREATLY REDUCED."

This kind of placard is familiar on bargain counters.

It might also unhappily be used to label a certain sort of young men and young women. Its stinging appropriateness might help to warn them and other youth of the peril lurking in the most insidious of all temptations that beset boys and girls at the edge of maturity.

It is the temptation to believe that a little sin does no harm—that one can make it right by turning good later.

\* \* \* \* \*

The lesson which merchandisers soon learn is that it takes only a very little blotch or blemish to cut a big percentage out of the selling value of a piece of goods. One per cent defect can easily require sixty, seventy or eighty per cent deduction from the sales tag in order to get rid of the article at all.

But folks insist on thinking that it is different with character. Soil it one day and the next day it can be washed and scoured and be just as good as new—selling as high in the markets of manhood as it ever did.

It is thus that humanity disrespectfully trifles with God's good news to the world that he desires to forgive men their sins. If God wishes so eagerly to forgive, why shouln't men go on sinning—if only to give God the pleasure of forgiving?

Such is the modern echo of the old self-indulgent fallacy which Paul heard with such impatient scorn: "Shall we continue in sin that grace may abound?" The only difference is that the modern young man thinks himself rather extra virtuous because he doesn't intend to continue in sin—not very long anyhow! he means, before he gets much older, to straighten up and be superrespectable ever afterward.

\* \* \* \* \*

And this smug notion of the romance of early excursions into sin (or at least into the suspicious environs of sin) is often fortified by the stark folly of some teachers of religion who imagine they glorify the goodness of God and the power of Christ by representing that the strongest Christians are those who have tried out the ways of evil pretty close to the end and then turned back to decency again.

Under the spell of that distressing deceit some reclaimed sinners have even made boast of their former sins and been patiently heard by the church, as if a certain heroic element attached to their wickedness.

Small wonder then if ill disciplined minds often imagine that the by-paths of doubtful moral adventure comes out at the end to just as high and creditable a plane as the straight path of righteousness.

\* \* \* \* \*

This whole way of thinking is, however, utterly delusive.

There must of course be no discount cast on either the willingness or the power of the heavenly Father to forgive the sins of men.

But does that pardon make the sinner as if he had never sinned? Emphatically it does not.

An unsullied record—the man who has trifled with attractive wickedness can never reclaim that. He may go straight for fifty, sixty, seventy years, but the one year he went wrong—that stands; memory grips and holds it, not only his own memory but often the memory of other men; and it is simply impossible that he ever should add up the total of his life to a par with the record of the man who never went astray.

There is just honor to be paid to the man who having sinned has conquered his sin by the grace of God and is today sinning no more.

But when fellow men seek some one to depend on, some one whose integrity none can imagine as failing under trial, they look not to the reclaimed man but to the man whose constant fidelity never succumbed to temptation.

They can imagine the man who failed as failing again. But they do not imagine the man as failing who always has stood stanch.

\* \* \* \* \*

Worse still, especially in men who have wittingly consented to let their scruples go while they trifled with sin, there occurs a degeneration of moral fiber which neither penitence nor forgiveness ever quite repairs.

The youth who elects to sin a little lays up for himself a manhood never fortified against the peril of sinning much. God's grace is great but it can't avert that result.

God can never use so fully afterward the man who once abandoned conscience to keep company with folly.

Men will never trust him again so completely.

Life may seem to have been very slightly soiled by youthful indiscretion—by boyish or girlish wildness.

But its value is none the less "greatly reduced."—*The Continent*.

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### Bits of Humor

Country Judge—"Ten dollars." Motorist—"Can you change a twenty-dollar bill?" Judge—"No, but I can change the fine. Twenty dollars."—*Cleveland Press*.

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Amateur Golfer—"The day I get around these links in less than a

hundred I'll give you a shilling." Caddie—"Thank ye, sir. It'll come in handy in me old age."—*Tit Bits.*

"What did the bride's father do for the happy couple?" "He bought their railroad tickets." "Ah!" "But the happy pair didn't discover until after they got on the train that their tickets read only one way."

—*Birmingham Age-Herald.*

Lady—"Here, my poor fellow, is a quarter for you. It must be dreadful to be lame, but I think it must be worse to be blind." Tramp—"It is, mum. When I was blind they was always handing me counterfeit quarters."—*American Legion Weekly.*

A woman doesn't make much headway driving a nail, but did you ever see a man try to wrap up a bundle of laundry?—*Akron Times.*

Some of us depend too much on father's money taking us thru this world and mother's prayers taking us into the next.—*New York Sun.*

Mr. Younghusband—"If you will give me the oil, my dear, I will oil the casters of this chair so that they won't creak." Mrs. Younghusband—"Oh, Harry, darling, we haven't a drop of castor oil in the house."—*Detroit Free Press.*

"So you visited my commercial school for young ladies?" "I did." "And were greatly edified, I think, by the thoroness of the course?" "Oh, yes. When I was there the girls were having nose-powdering practice."—*Louisville Courier-Journal.*

Church service was over, and three prominent members of the congregation walked home together, discussing the sermon.

"I tell you," said the first, enthusiastically, "Dr. Blank can certainly dive deeper into the truth than any preacher I ever heard."

"Yes," said the second man, "and he can stay under longer."

"Yes," said the third, "and come up drier."

Husband: "Why don't you put your mind on it and get a good cook?"

Wife (sweetly): "I don't think I know how. I don't seem to have any faculty in selecting people to live with."

Policeman—"What are you standing 'ere for?"

Loafer—"Nuffink."

Policeman—"Well, just move on. If everybody was to stand in one place, how would the rest get past?"

An old couple in the South were much distressed, owing to their increasing poverty. Thinking their son in the North would help them, they wrote, stating their trouble, and saying that if he did not aid them they would be obliged to go to the poor house.

A couple of weeks passed, and then came a letter from the son, saying:

"My dear parents—Just wait another week and I'll come home and go with you. Your affectionate son."

The owner of a wind-broken horse was exhibiting him to a prospective buyer, says the *Boston Herald*.

After trotting the animal around the yard he brought him to a standstill, stroked his back, and remarked:

"Hasn't he a lovely coat?"

But the other noticed that the horse was breathing heavily, and answered:

"I like his coat well enough, but I don't like his pants."

"Hallo, Newedd; why so somber?"

"Say, old man, I've made a very painful discovery. My wife can't sing."

"Painful? Why, man you are to be congratulated."

"Alas, no! You see she thinks she can."

He—"I tore up that poem I wrote last week."

She—"Tore it up? Why, that was the best thing you ever did."

"Would you call Uncle Peter a stingy man?"

"Well, no; I'd merely say that he had all his generous impulses under perfect control."

Now the office boy is trying his hand at it. Seeing in the mail a letter addressed to "The aviation editor," he asked:

"If the aviation editor was a woman, would you call her an heiress?"

N. B.—It sounds better than it reads.

Nine little sausages  
Sizzling on a plate  
In came the boarders  
And then they were ate.

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?"

"Because," said another paper, "that is the only safe place to stand."

**Bequests from Oct. 1, 1920, to Sept. 30, 1921**

1. Mrs. N. N. for Foreign Mission.....	\$ 25.00
2. Mrs. Dora Wulf, for Home and Foreign Mission, each \$50	100.00
3. D. Leisinger, for the Synod.....	2,000.00
4. H. Rahmeier, for Foreign Mission.....	5,000.00
5. Aug. Karrenbrock, for the Synod.....	100.00
6. Mrs. Maria Kirchner, for Ministerial Pension and Relief	80.00
7. Mrs. Maria Johansmeier, for the Synod.....	500.00
8. Paul T. Menzel, for Foreign Mission and Honduras, each \$100; Basler, Rhenish, Berlin and Fliedner Mission, each \$25.....	200.00
9. Mrs. Flora Lambrecht, for Home and Foreign Mission, each \$100.....	200.00
10. Ida Hess, for Educational Institutions, Ministerial Pen- sion and Relief, Home and Foreign Mission, each \$25	100.00
11. Edw. Bischofsberger, Blue Springs, \$200; Eden Seminary, \$100; Home Mission, \$300; Church Extension Fund, \$150; Orphan Home, St. Louis, \$150.....	900.00
12. Grandfather B. H. Landmeier, for Eden Seminary and Elmhurst Academy, each \$50; Blue Springs, \$125; Forward Movement, \$50; Emmaus and Old People's Home, Bensenville, each \$100.....	475.00
13. Maria Heithaus, Eden Seminary and Elmhurst Academy, each \$50.....	100.00
14. Mrs. Jul. Buescher, for Home and Foreign Mission each \$25 .....	50.00
15. Mrs. B. Bolz, for Foreign Mission.....	100.00
16. Hy. Depping, for Foreign Mission.....	50.00
17. Miss Schwarze's Father, for Home and Foreign Mission, each \$50.....	100.00
18. Mrs. Lena Jetschiek, for the Synod.....	476.25
19. Katharine Pegelow, for Orphans Home.....	13,913.26
20. Wilhelmine Meier, for the Synod, the intrest to be divided among the following institutions: Elmhurst Academy, Home Mission, Foreign Mission, Immigrant and Sea- man's Mission, Orphan Home, Bensenville, Ill., and Church Extension Fund.....	41,801.15
21. William Niemann, for Elmhurst Academy and Eden Sem- inary, each \$952.50; Home and Foreign Mission, each \$952.50 .....	3,810.00
22. Mrs. Anna Weiler, for Elmhurst Academy.....	500.00
23. Miss Louis Wiegrefe, for Foreign Mission.....	200.00

These bequests again prove that our people love and honor their Evangelical Church. Blessed are the dead who die in the Lord, for their works do follow them.

*H. Bode, General Treasurer.*



### Ministers' Wives and Widows

From September 15, 1920 to September 15, 1921

*ALVINA MUELLER*, nee Guenther, wife of Pastor Em. J. Mueller, born May 7, 1841, died Nov. 5, 1920.

*LOUISE WAGNER*, nee Scharinghausen, widow of Pastor Philip Wagner, born April 22, 1822, died Dec. 22, 1920.

*KATHERINE G. STUECKLIN*, widow of Pastor G. F. Stuecklin, born May 1, 1846, died Dec. 2, 1920.

*DOROTHEA LINDENMEYER*, nee Hoch, widow of Pastor Jacob Lindenmeyer, born July 30, 1840, died Dec. 24, 1920.

*ELISE H. EILTS*, nee Meints, wife of pastor E. H. Eilts, St. Louis, born Dec. 16, 1857, died Feb. 17, 1921.

*FRIEDA H. MEHL*, nee Bohn, widow of Pastor H. Mehl, born June 6, 1874, died Feb. 23, 1921.

*SISTER ELIZABETH HELM*, born June 20, 1896, in Auburn, N. Y., died on Dec. 10, 1920, as Deaconess in Milwaukee, Wis.

*KATHARINE MAYER*, widow of Pastor Em. Karl Mayer, born June 28, 1852, in Town Mosel, Wis., died March 7, 1921.

*LOUISE SCHOENHUTH*, nee Burkhardt, widow of Pastor A. Schoenhuth, born Aug. 5, 1833, died Feb. 8, 1921.

*BERTHA BOLZ*, nee Wagner, widow of Pastor F. Bolz, born Dec. 22, 1851, died April 11, 1921.

*ANNA JENNICH*, nee Baltzer, wife of Pastor A. Jennrich of Marissa, Ill., born July 9, 1852, died April 30, 1921.

*EMMA SCHAEFER*, nee Dilger, widow of Pastor W. Schaefer, born Feb. 22, 1857, died, April 28, 1921.

*JULIA MUELLER*, nee Gundert, widow of Pastor Carl Mueller, born Jan. 7, 1864, died May 20, 1921.

*MARTHA HOFFMEISTER*, nee Buehrig, widow of Pastor Simon Hoffmeister, born Aug. 6, 1861, died June 4, 1921.

*JOHANNA BODE*, nee Faust, wife of Rev. H. Bode, General Treasurer, St. Louis, Mo., born March 18, 1875, died Sept. 4, 1921.



**Evangelical Ministers Called to the Higher Life****From October 1, 1920, to September 15, 1921**

**PASTOR RUDOLF FISCHER**, born April 17, 1874, in Thuringia, Germany, died Nov. 6, 1920, as pastor St. Paul's church, Gerald, Mo. (1)

**PASTOR CHRISTIAN A. HELDBERG**, born July 24, 1852, in Hanover, Germany, died Oct. 29, 1920, as pastor of Powhatan-Sabetha parish, Kansas. (2)

**PASTOR HENRY FLEER**, born March 20, 1857, in Bay, Mo., died Nov. 26, 1920, at Milwaukee, Wis., as emeritus. (3)

**PASTOR FREDERICK KLEMME**, born Feb. 13, 1860, in Crete, Ill., died Dec. 2, 1920, as pastor St. John's church, Springfield, Mo. (4)

**PASTOR AUGUST GEHRKE**, born Sept. 13, 1850, in Hanover, Germany, died Dec. 21, 1920, in Detroit, as emeritus. (5)

**PASTOR ALBERT ZELLER**, born Feb. 13, 1833, in Wuertemberg, Germany, died April 2, 1921, in Town Line, N. Y., as emeritus. Served 24 years as General Secretary of the Synod. (6)

**PASTOR WILLIAM PHILIP EDWARD JUNG**, born March 22, 1833, in Nassau, Germany, died April 18, 1921, in Owensville, Mo., as emeritus. (No photograph could be secured.)

**PASTOR FRIEDERICH A. RELLER**, born Oct. 21, 1851, in Newport, Ky., died May 15, 1921, as pastor First Evangelical Church, Spokane, Wash. (7)

**PASTOR AUG. HAGENSTEIN**, born Aug. 8, (or 18) 1858, in Germany, died on May 30, 1921, as missionary in Parsabhadra, East India. (8)

**PASTOR S. PETER GOEBEL**, born Oct. 25, 1862, near St. Charles, Mo., died July 14, 1921, as pastor St. Martin's church, High Ridge, Mo. (9)

**TEACHER PAUL AUSTMANN**, born March 26, 1847, in Germany, died April 11, 1921, in St. Louis, as teacher emeritus. (No photograph could be secured.)

**TEACHER F. C. BOETTCHER**, born October 6, 1870, in Germany, died August 29, 1921, in St. Louis as organist and teacher at Friedens church. (10)



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**OFFICIAL DIRECTORY**

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**The General Officers**

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Vice-president—Rev. A. H. Becker, 1831 Carondelet St., New Orleans, La.  
Secretary—Rev. G. Fischer, 671 Madison St., Milwaukee, Wis.  
Treasurer—Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

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*Board of Control* (Elmhurst College): Rev. C. F. Baumann, Aurora, Ill.; Rev. Julius Kircher, Chicago, Ill.; Rev. J. Digel, Massillon, Ohio, (substitute Rev. H. Niefer, Milwaukee, Wis.).

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#### Immigrant and Seamen's Mission

Rev. W. Batz, chairman; Rev. F. H. Klemme, secretary and treasurer; Rev. F. Giese; one delegate each from Christ and St. Matthew's church (Mr. E. Kreiling and Mr. F. Steiner), all of Baltimore, Md. Immigrant and Seamen's Home, 1308-12 Beacon St., Baltimore, Md.

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#### Board for Church Extension

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**Executive Committee of the Forward Movement**

The general officers with Rev. F. E. C. Haas, executive secretary; Dr. S. D. Press; Rev. Wm. Hackmann; Mr. H. W. Huning; Mr. H. E. Schultz, Jr.; Mr. F. A. Sudholt.

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*Eden Publishing House Board*: Rev. F. Krafft, St. Louis, chairman; Rev. Theo. Haefele, St. Louis; Mr. W. Samel, Mr. Hammersmeier, Mr. Niehaus.

*German Literary Board*: Prof. F. Mayer, St. Louis, Mo., chairman; Dr. Albert Muecke, Welcome, Minn.; Prof. W. Baur, St. Louis, Mo.

*English Literary Board*: Prof. P. Crusius, Elmhurst, Ill., chairman; Rev. E. H. Spathelf, Elkhart, Ind.; Rev. E. C. Grauer, Wausau, Wis.

*Board of Sunday school Publications*: Rev. Paul Press, St. Louis, chairman; Rev. E. Kockritz, Evansville, Ind.

The membership of the remaining Boards is not yet complete and will be announced later.

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siek, 2228 Warren St., St. Louis, Mo., secretary; Mr. Fred J. Drexler, 2126 Chestnut St., Louisville, Ky., treasurer.—*Executive Committee:* Rev. E. R. Jaeger, E. St. Louis, Ill.; Rev. L. G. Weber, Chillicothe, O.; Mr. Otto K. Schmied, Baltimore, Md.; Mr. A. Kreikenbaum, Chicago, Ill.; Mr. M. O. Riehl, Evansville, Ind.

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#### English Periodicals

The *Evangelical Herald* and *Evangelical Year Book*, Rev. J. H. Horstmann, 1712-1718 Chouteau Ave., St. Louis, Mo.; The Children's Comrade, The Junior Friend, The Evangelical Companion, Evangelical Tidings, The Evangelical Teacher, Bible Story Lessons, The International Quarterlies, Graded Lessons for Beginners, Primary and Junior Department, The Adult Lessons, The Bible Class Quarterly, The Evangelical Home, Our Mission Sunday, Our Work in Other Lands, Rev. A. Ruecker, editor, Miss Louise M. Schellhase, assistant editor, 1718 Chouteau Ave., St. Louis, Mo.

#### German Periodicals

*Friedensbote* and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, 9807 Cudell Ave., Cleveland, Ohio; *Jugendfreund, Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Das Evangelische Heim*, *Christliche Kinderzeitung*, *Unsere Kleinen*, *Unser Missions Sonntag*, and *Fliegende Blaetter*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

"Can any one tell me the national flower of England?" asked the teacher.

"The rose!" came in an eager chorus.

"And of France?"

"Lilies!" was the response after some hesitation.

"And Spain?"

Dead silence. The pupils looked blankly at one another. Then a hand was waved frantically in the air and a shrill voice piped out, "Bulrushes!"

Tenderfoot: "Why do they use knots on the ocean instead of miles?"

Second-Class Scout: "Well, you see, they couldn't have the ocean tide without knots."

## CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to September 1, 1921. Pastors designated with a \* are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

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 Ketteler, Elise, Raipur, C. P., India.  
 Kies, Lydia A., Raipur, C. P., India.  
 Klein, Hulda D., Raipur, C. P., India.  
 Enslin-Suger, Mrs. Helen, Baitalpur,  
     via Bhatapara, C. P., India.  
 Wobus, Adele, Raipur, C. P., India.

Women Missionaries ..... 7

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**Chicago, Ill., 5421 S. Morgan St.**

Sister Minnie Volz

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Sister Christina Winter**Cincinnati, Ohio, Clifton Ave. and  
Straight St.**

Sisters:

Greta Luken  
Anna Meyer  
Rosa Hummel  
Elise Moschel**Detroit, Mich., 1015 East Jefferson Ave.**

Sisters:

Clara Behnke  
Emma Marzahn  
Emma Martzke  
Melinda Schmid  
Mathilda Wilhelmy**East St. Louis, Ill., 15th and  
Illinois Ave.**

Sisters:

Ella Jaeger  
Anna Lenger  
Verlia Woltemath**Evansville, Ind., Cor. Mary and  
Iowa St.**

Sisters:

Lena Appel  
Sophie Bartelt  
Lena Braun**Faribault, Minn., 5th and Division St.**

Sisters:

Bertha Hartleben  
Amalie Klopsteg  
Emma Kroehler  
Johanna Marquardt  
Emilie Mayer  
Caroline Pepmeyer  
Eleonore Pielemeier  
Wilhelmina Reese  
Marie Schwenk  
Lydia Suter  
Magdalene Suter**Lincoln, Ill., 7th and Walnut St.**

Sisters:

Charlotte Boekhaus  
Olga Borgmann  
Rosa Gerhold  
Minnie Hahn  
Adele Hosto (Parish Work-Chicago)  
Ella Loew  
Emma Mayer  
Louise Mernitz (on furlough)**Marshalltown, Iowa**

Sisters:

Sophie Hubell  
Erna Schweer  
Marie Woizeschke**Marthasville, Mo., Emmaus Asylum**

Sisters:

Julia Koch  
Martha Schlottach  
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Sister Lela Rutz**Rochester, N. Y., Cor. South and  
Highland Ave.**

Sister Christine Schwarz

**St. Louis, Mo., 4125 West Belle Pl.**

Sisters:

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Hulda Echelmeier  
Frieda Eckoff  
Mary Feutz  
Emma Fruechte (Parish Work—Chicago, Ill)  
Bena Fuchs  
Olinda Fuhr  
Magdalena Gerhold  
Anna Goetze (Parish Work)  
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Theresa Kettelhut  
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Mathilde Matthes  
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Marie Nottrott (Parish Work)  
Marie Oehler  
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Martha Roglin  
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Lena Soehlig  
Edna Stoerner  
Katherine Streib  
Hulda Sturm**Good Samaritan Altenheim,  
1217 N. Jefferson Ave.**Sister Minnie Flottmann  
Sister Alwina Scheid**On Furlough**

Sisters:

Martha Wolf, Mederplanitz, Saxony  
Beata Schiek, R. R. 2, Augusta, Mo.

Number of deaconesses.....78

Sister Elizabeth Helm, Probationer, of  
the Milwaukee Deaconess Home, died in  
Royalton, Wis., December 10th, 1920.

## WIDOWS OF EVANGELICAL PASTORS

- Agricola, O., 7340 Vermont St., St. Louis, Mo.  
 Albert, E., Entiat, Washington.  
 Alpermann, A., 209 Emmett St., Ypsilanti, Mich.  
 Allrich, A., 509 Benton Ave., St. Charles, Mo.  
 Angelberger, L., 2242 W. 95th St., Cleveland, O.  
 Apitz, O., 2715 Hugo Ave., Baltimore, Md.  
 Baltzer, Lydia, 6218 Berthold Ave., St. Louis, Mo.  
 Baltzer, Olga, Meitzendorf bei Magdeburg, Germany.  
 Barkmann, M. H., 1204 N. Washington St., Junction City, Kan.  
 Becker, Phil, 1029 19th St., Milwaukee, Wis.  
 Bender, E., 116 Washington & Plymouth St., Lemars, Ia.  
 Berens, Clara, Elmhurst, Ill.  
 Berger, A., Brighton, Ill.  
 Berges, W., 2020 Sunny Side Ave., Burlington, Ia.  
 Berner, Eliz., 6 Grandview Ave., Sta. H., Buffalo, N. Y.  
 Beyer, E., Evang. Church Home, Forks, N. Y.  
 Beyersdorf, O., Shell Lake, Wis.  
 Bierbaum, C., Cecil, Wis.  
 Bierbaum, A. J. H., Minier, Ill.  
 Bierbaum, E., Minier, Ill.  
 Biermann, 2437 Cortland St., Chicago, Ill.  
 Blankenhahn, A., 14122 Orinoco St., Cleveland, O.  
 Blum, Dorothea, R. R. 3, Barrington, Ill.  
 Baehr, Emilie, 815 Rollin St., S. Pasadena, Cal.  
 Brenner, Lina, 37 Perrine St., Dayton, O.  
 Brändle, L., Blue Springs, Mo.  
 Brodmann, M., 1106 Lafayette St., Beardstown, Ill.  
 Brodt, K., 115 Willow Rd., Elmhurst, Ill.  
 Brucker, Marie, 1105 Lafayette St., Scranton, Pa.  
 Buettner, L., 1217 Baltimore Ave., Detroit, Mich.  
 Christiansen, C., 2905 N. Troy St., Chicago, Ill.  
 Dahlhoff, E., 28 Fulton St., Newark, N. J.  
 Daiss, Mathilde, 2022 E. Fair Ave., St. Louis, Mo.  
 Deters, C., 1408 Granger Ave., Ann Arbor, Mich.  
 Dobschall, E., 1644 Doty St., Oshkosh, Wis.  
 Doehring, U., 2018 Washington Blvd., Chicago, Ill.  
 Duerr, M., R. R. 1, Rocky River, O.  
 Eisen, G., Manchester, Mich.  
 Eppens, C., 1445 84th St., Cleveland, O.  
 Esser, L., 3330 Texas Ave., St. Louis, Mo.  
 Eyrich, G. M., Lesueur, Minn.  
 Feil, L., c. o. Rev. E. Pinckert, W. Chicago, Ill.  
 Feldmann, Caroline, 307 Oakley St., Evansville, Ind.  
 Fetter, F., R. R. 1, Attica, N. Y.  
 Fink, A., Pekin, Ill.  
 Fischer, Irma, 104 Arlington Ave., Pittsburgh, Pa.  
 Fleer, Emilie, 422 32nd St., Milwaukee, Wis.  
 Frank, J., Blue Springs, Mo.  
 Frick, H., 306 Grant St., Evansville, Ind.  
 Frigge, S., 969 Cherokee Rd. & Highland Ave., Louisville, Ky.  
 Gehrke, Amelia, 47 Florence Ave., Highland Park, Detroit, Mich.  
 Gerichten, Anna v., 306 Bird Ave., Buffalo, N. Y.  
 Goffeney, M., 235 S. St. Peters St., South Bend, Ind.  
 Gubler, Julie, R. R. 5, Evansville, Ind.  
 Grunert, J., 1126 Pearl St., St. Joseph, Mich.  
 Haas, Chr., 717 Read St., Evansville, Ind.  
 Haas, W., 505 E. Harrison St., Tacoma, Wash.  
 Haas, M., Cincinnati Orphan Asylum, Wellington Pl., Mt. Auburn, Cincinnati, O.  
 Haass, C. W. F., 2051 Grand Blvd., Detroit, Mich.  
 Haack, H., 672 24th St., Milwaukee, Wis.  
 Habecker, M., 1812 Edmond St., St. Joseph, Mo.  
 Haeussler, E., 3229 2nd Ave., South, Minneapolis, Minn.  
 Hattendorf, Hermine, 6801 Emerald Ave., Chicago, Ill.  
 Hehl, M., 3019 Caroline St., St. Louis, Mo.  
 Heldberg, Mrs., Hudson, Kan.  
 Hess, G., 522 Spring St., Wabash, Ind.  
 Hirtz, M., 3308 Tate Ave., S. W., Cleveland, O.  
 Hoch, J. G., 1003 W. Liberty St., Ann Arbor, Mich.  
 Holz, J., Carlinville, Ill.  
 Holz, Ida, 2506 Cortland St., Chicago, Ill.  
 Hosto, E. J., Maeystown, Ill.  
 Huber, L., 37 Batavia Ave., Hamilton, Md.  
 Huebschmann, L., 209 E. Ohio St., Bloomington, Ill.  
 Hugo, S., 731 Hohman St., Hammond, Ind.  
 Hueser, B., 310 N. 3rd St., Oscaloosa, Ia.  
 Hummel, Maria, Indianapolis, Ind.  
 Husmann, E., 1369 Waltmann Ave., Los Angeles, Cal.  
 Juergens, Meta, 727 Delta Ave., Cincinnati, O.  
 Kayser, D., Manchester, Mich.  
 Katerndahl, A. A., Idaho Falls, Idaho.  
 Kern, Phil., 214 N. Jackson St., Harrisburg, Ill.  
 Kies, Heinrike, Bischofstrasse, Calw., Wuerttemberg, Germany.  
 Kircher, J. G., 828 George St., Chicago, Ill.  
 Klein, Elise, 7828 Lagoon Ave., Chicago, Ill.  
 Klemme, Ida, 1010 N. Main St., Springfield, Mo.  
 Klingeberger, Jamestown, Mo.  
 Knaus, M. L., Reedsburg, Wis.  
 Koelbing, L., Bucklin, Kan.  
 Koenig, H., 3819a Carter Ave., St. Louis, Mo.  
 Kohlmann, Ida, 8119 S. Peoria St., Chicago, Ill.  
 Koletschke, A., Box 81, Fort Erie, Ont.  
 Kottler, C., 37 Allison Ave., Emsworth, Pa.  
 Krafft, Hannah, 720 Louisa St., Burlington, Ia.

- Krähenbühl, Dor., Blue Springs, Mo.  
 Krause, M., c. o. T. W. Krause, Dansville, N. Y.  
 Krueger, T. F., Petersburg, Ill.  
 Kunz, H., 280 5th Ave., Freeport, Ill.  
 Kuenzler, M., 211 E. Carroll St., Kenton, O.  
 Kurz, C., 901 N. 3rd St., Louisiana, Mo.  
 Lang, S., Stein a. Rhein, Switzerland.  
 Lanyi, Ottillie v., 31 n. 3rd St., Evansville, Ind.  
 Lapiens, M., Wielitzken Post Koepen, Germany.  
 Lehmann, E., Genoa, Ottawa Co., Ohio.  
 Lehmann, E., 674 High St., Columbus, O.  
 Linder A., Oak Harbor, O.  
 Linder, L., 410 Brooklyn St., N. E., Cleveland, O.  
 Lohr, K., 1616 42nd St., Kensington, Brooklyn, N. Y.  
 Lohse, C. F., 9973 Throop St., Chicago, Ill.  
 Ludwig, M., 1732 Taylor Rd., Cleveland, Ohio.  
 Luedecke, F. A., Pawnee City, Neb.  
 Luternau, G. v., R. R. 3, Iowa Park, Tex.  
 Lüer, W., 1516 Fillmore Ave., Buffalo, N. Y.  
 Martin, D., 904 Elm St., Atlantic, Ia.  
 Mauer mann, C., 2401 Wentworth Ave., Chicago, Ill.  
 Maurer, M., Old Monroe, Mo.  
 Mehl, K., 519 Garfield Ave., Evansville, Ind.  
 Meisenheimer, Ida, 320 Layman Ave., Irvington, Indianapolis, Ind.  
 Menk, E., R. R. 1, Waldorf, Charles Co., Md.  
 Merkle, P., 421 Mary St., Evansville, Ind.  
 Mernitz, S. F., 119 Clarendon St., Detroit, Mich.  
 Meyer, Clara, 2023 Mississippi Ave., St. Louis, Mo.  
 Meusch, J., 222 E. Spring St., New Albany, Ind.  
 Michel, W., 1614 Rosewood Ave., Louisville, Ky.  
 Mueller, A., 7017 Berthold Ave., St. Louis, Mo.  
 Mueller, A. M., 828 E. 4th St., Kewanee, Ill.  
 Mueller, F., 1701 S. Freemont St., Kewanee, Ill.  
 Nagel, Hulda, R. R. 1, Rush Hill, Mo.  
 Neumann, M., 2129 Columbus Ave., Sandusky, Ohio.  
 Neuhaus, Matilda, 536 Arlington St., H. Heights, Houston, Tex.  
 Niebuhr, L., 2726 Lothrop, Detroit, Mich.  
 Nolting, Ch., 36 Walnut Ave., Freeport, Ill.  
 Nollau, Lydia, 3722 S. Grand Ave., St. Louis, Mo.  
 Otto, L., Columbia, Ill.  
 Pens, Dina, Blue Springs, Mo.  
 Pfeiffer, M., 3620 Michigan Ave., St. Louis, Mo.  
 Piepenbrok, W., Schulenburg, Tex.  
 Rasche, F., 812 N. Oak St., Burlington, Ia.  
 Reichert, A. M., 22 S. Adams St., Mansfield, O.  
 Reller, F. A., Spokane, Wash.  
 Reusch, M., 4153 Peck St., St. Louis, Mo.  
 Richter, E., 900 S. Gaylord St., Denver, Colo.  
 Riemeier, J. F., 4149 N. Kimball Ave., Chicago, Ill.  
 Ruegg C., 925 N. Park, Tremont, Neb.  
 Schaller, A., 503 N. 6th St., Vincennes, Ind.  
 Schaarschmidt, Ida, 423 McMillan Ave., Detroit, Mich.  
 Scheib, 447 Belmont Ave., Chicago, Ill.  
 Scheidemann, L., 104½ W. Webster, Marshalltown, Ia.  
 Schenk, L., 1639 Hoffner St., Cincinnati, Ohio.  
 Scheuber, F., 1134 Oakdale Ave., Chicago, Ill.  
 Schlesinger, F., 610 W., Madison, Ann Arbor, Mich.  
 Schluter, M., 1413 3rd St., Ft. Madison, Iowa.  
 Schlunk, B., 1734 Burnett St., Waco, Tex.  
 Schmidt, Rose, 519 15th Ave., Irvington, N. J.  
 Schroek, M. C., 273 Washburn St., Lockport, N. Y.  
 Schmidt, L., 125 9th St., Lincoln, Ill.  
 Schmidt, S., 1206 W. Main, Urbana, Ill.  
 Schmidt, Rosa, 596 15th Ave., Newark, N. J.  
 Schnathorst, C., 1524 17th St., Moline, Ill.  
 Schlund, B., c. o. G. Heuhe, Stephani Kirchhof 27, Bremen, Germany.  
 Schmale, E. F., c. o. Rev. Th. Schmale, 506 Lockhart St., N. S. Pittsburgh, Pa.  
 Schuh, A., Pomeroy, Wash.  
 Schulz, F., Bland, Mo.  
 Schulz, W., 318 Juniette St., Cincinnati, O.  
 Schumm, S., 308 N. Olive St., Pittsburg, Kan.  
 Schuemperlin, M., R. R. 5, Wells, Minn.  
 Seeger, B., 2037 33rd Ave., S. Seattle, Wash.  
 Speidel, P., 144 Norwalk Ave., Buffalo, N. Y.  
 Stanger, Louise, 334 S. 4th Ave., Ann Arbor, Mich.  
 Starck, C., 4215 Oak St., Kansas City, Mo.  
 Stark, E., Palatine, Ill.  
 Steding, H., Matron Nurses Home, Walker Hospital, Evansville, Ind.  
 Steinhardt, Chr., 1117 S. 14th St., Manitowoc, Wis.  
 Stoll, A., Raipur, C. P. India.  
 Strauss, A., 3216 Dakota St., St. Louis, Mo.  
 Streit, Maria, Burgdorf, Canton Bern, Switzerland.  
 Sulzer, D. E., 928 Fremont Ave., Kenosha, Wis.  
 Sturm, E., Homestead, Mont.  
 Toerne, A. von, 449 Mifflin St., Madison, Wis.  
 Trefzer, L., 3589 Kimball Ave., Cleveland, Ohio.  
 Uhlmann, Martha, Denver, Ia.  
 Veith, P., 206 Breed St., Los Angeles, Cal.  
 Viehe, C. M., 1537 S. Grand Ave., St. Louis, Mo.  
 Voigt, A., Elgin, Ill.  
 Wagner, Anna, 507 N. 8th St., Watertown, Wis.  
 Wagner, L., R. R. 2, Elkhart Lake, Wis.  
 Walter, W. A., 631 S. 1st St., Ann Arbor, Mich.  
 Werheim, K., 809 N. Michigan St., South Bend, Ind.

Werth, B., 971 Euclid Ave., W., Detroit, Mich.	Zimmermann, C., 423 N. 21st St., Louisville, Ky.
Weygold, Amelia, 1970 Deer Park, Louisville, Ky.	Zimmermann, Marie, 8th and Highland, Denver, Colo.
Wiese, A., Mascoutah, Ill.	Zimmermann, Martha, 6021 Woodlawn Ave., Chicago, Ill.
Wobus, A., St. Charles, Mo.	Zimmermann, M., 6148 University Ave., Chicago, Ill.
Woelfle, Pauline, Monroe, Wis.	Zwilling, L., Clayton, Mo.
Wulfmann, H., 1418 Branch Ave., Cleveland, O.	Total number of widows.....199
Ziemer, A., 2908 S. Compton Ave., St. Louis, Mo.	

## CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a \* are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to September 1, 1921.

### 1. ATLANTIC DISTRICT

#### a) District of Columbia

Washington—\*Concordia—C. W. Locher

#### b) Maryland

Annapolis—St. Martins—F. H. Graeper  
 Baltimore:  
 —Christ—\*Chas. F. Brandt  
 —St. John's Concordia—  
 E. J. F. Dettbarn  
 —\*St. Johns—F. Rueggeberg  
 —St. Luke's—F. H. Klemme  
 —St. Matthews—David Bruening  
 —\*United Ev.—W. Batz  
 —Huber Memorial Evangelical—St.  
 Matthews—P. L. Schmidt  
 —\*Friedens—F. Giese  
 —Morrell Park Ev.—E. J. Paetzold  
 —Immigrant Home—  
 Near Cambridge—Immanuel—J. Schoettle  
 East Newmarket—Salem—J. Schoettle  
 Frostburg—Zion—

#### c) New Jersey

Bayonne—\*St. Pauls—F. G. W. Fuhrmann  
 Bayonne—Evangelical—C. Schauer  
 Garwood—St. Pauls—C. Schauer  
 Irvington—Emanuel—J. R. C. Haas  
 Newark:  
 —St. Stephens—Ed. Fuhrmann  
 —Bethlehem—H. Manrodt  
 —Zion—H. Manrodt  
 Trenton—St. Pauls—P. E. Zeller

#### d) New York

Albany—Ev. Protestant—H. Reller  
 Amsterdam—Ev. Luth. Zion—  
 F. E. C. Haas  
 Berlin—Zion—O. Egli  
 Brooklyn—Bethlehem—W. Bourquin  
 Cohoes—Ev. Luth. Trinity—R. W. Locher  
 East Poestenkill—Zion—O. Egli  
 Mount Vernon—St. Johns—W. Frenzen  
 New York:  
 —St. Pauls (Manhattan)—H. Rexroth  
 —St. Pauls (Newbold Ave.)—  
 J. P. Schwab  
 —Ev. Luth. Christ—M. Manrodt  
 Schenectady—Friedens—G. Esmann

Taborton—Zion—O. Egli  
 Troy—St. Pauls—R. W. Locher

#### e) Pennsylvania

Columbia—Salem—P. Briesemeister  
 Scranton:  
 —Friedens—  
 —Hyde Park Presb.—R. Jungfer  
 —St. Pauls—F. Nickisch  
 Taylor—St. Pauls—  
 Williamsport—Immanuel—J. A. Weishaar

#### f) Virginia

Richmond—St. Johns—O. Guthe  
 Number of churches.....43

### 2. COLORADO MISSION DISTRICT

Antlers—Immanuels—W. K. Klein  
 Brighton—Emmaus—H. Kauerz  
 Delta—St. Pauls—F. Brennecke  
 Denver:  
 —Friedens—L. C. Boeker  
 —St. Pauls—O. G. Wichmann  
 —Salems—G. A. Schmidt  
 Fort Collins—Immanuel—E. Hergert  
 Fort Morgan—Immanuel—A. Fuenning  
 Grand Junction—St. Johns—W. K. Klein  
 Greeley—St. Johns—Chr. Buckisch  
 La Junta—St. Pauls—Geo. Eichler  
 Lamar—Zion—Geo. Eichler  
 Laramie, Wyo.—St. Pauls—O. F. Geisler  
 Longmont—Zion—W. Werner  
 Loveland—Bethlehem—J. C. Kramer  
 Montrose—St. Johns—F. Brennecke  
 Ogden, Utah—St. Pauls—A. S. Persch  
 Paul, Idaho—Salem—W. Schmidt  
 Pine Bluffs, Wyo.—\*Zion—J. Kisselmann  
 Salt Lake City, Utah—\*Trinity—  
 A. S. Persch  
 Sedgwick—\*Friedens—J. Kisselmann  
 Sugar City, Idaho—St. Pauls—  
 W. Schmidt

Windsor—Zions—P. Jueling  
 Number of churches.....23

### 3. INDIANA DISTRICT

#### a) Indiana

Aurora—\*Evangelical Prot.—E. Henzel  
 Batesville—\*St. Johns—C. Held

- Boonville—St. Johns—Aug. Doellefeld  
 Bretzville—St. Johns—G. F. Kitterer  
 Buckskin—St. Johns—L. Sternberg  
 Buffaloville—St. Johns—C. Emigholz  
 Bufskin—St. Johns—F. Daries  
 Campbell Tp.—Zoar—Dan J. Bretz  
 Cannerton—St. Johns—G. A. Kanzler  
 Centerville—Zion—C. Emigholz  
 Chandler—\*St. Johns—G. A. Kanzler  
 Cumberland—St. Johns—F. Publmann  
 Cypress—Immanuel—Theo. Haas  
 Dubois—St. Peters—G. F. Kitterer  
 Duff—St. Pauls—  
 Elberfeld—Zion—Max Schulz  
 Near Elberfeld—Immanuel—M. Schulz  
 Evansville:  
     —Ev. Bethel—E. Kockritz  
     —\*St. Johns—Wm. N. Dresel  
     —St. Lucas—H. Pister  
     —St. Matthews—W. Scheer  
     —St. Pauls—Th. Haas  
     —Zion—J. U. Schneider, Ph. D.  
 Near Ft. Branch—St. Pauls—A. D. Rahn  
 Fenton—Zion—J. Flottmann  
 Freelandville—Bethel—H. Limper  
 Fulda—Trinity—  
 German Tp.—\*St. Pauls—I. Neumann  
 Heusler—\*Salem—O. Keller  
 Holland—Augustana—Ph. Frohne  
 Near Holland—St. Pauls—F. A. Stoelting  
 Huntingburg—Salem—R. R. Fillbrandt  
 Indianapolis:  
     —Friedens—L. Kleemann  
     —St. Johns—  
     —St. Pauls—J. Frohne  
     —Zion—F. R. Daries  
 Ingelheim—\*St. James—J. Schlundt  
 Inglefield—Salem—A. C. Roth  
 Jasper—Trinity—\*R. Hosto  
 Johnson Tp.—Zion—J. Overbeck  
 Kasson—\*St. Johns—J. A. Reller  
 Kasson—Zoar—J. A. Reller  
 Kratzville—\*St. Peters—A. C. Roth  
 Lamar—Peters—J. Doellefeld  
 Lawrenceburg—Zion—F. D. Schueler  
 Lippe—Zion—C. G. Kettelhut  
 Loogootee—Evang.—G. F. Kitterer  
 Lynnville—St. Matthews—A. G. Aldinger  
 McCutchanville—\*Bethlehem—D. J. Bretz  
 Mount Vernon—Trinity—Theo. Eisen  
 New Albany—Evangelical—F. A. Meusch  
 Newburg—Zion—G. F. Kesting  
 New Palestine—Zion—S. A. Susoth  
 Parkers Settlement—\*St. Peters—  
     J. Schlundt  
 St. Philipp—Immanuel—F. Daries  
 Santa Claus—St. Pauls—C. Emigholz  
 Shelbyville—\*Ev. Prot.—S. Caldemeyer  
 Near Shelbyville—\*Ev. Prot.—  
     S. Caldemeyer  
 Stendal—\*St. Pauls—F. A. Stoelting  
 Tell City—St. Johns—Ach. Meyer  
 Terre Haute—St. Pauls—J. C. Hansen  
 Vincennes—St. Johns—J. Overbeck  
 Warrenton—St. Stephens—A. C. Roth  
 Westphalia—Salem—W. J. Cramer
- b) Ohio**
- Carthage—Protestant—E. Stroehlein  
 Cincinnati:  
     —\*First Ev.—H. Huebschmann  
     —(Carthage)—First German Prot.  
     E. Stroehlein
- Booneville—German Prot.—  
 G. G. Press  
 —(Columbia)—First Evangelical—  
 N. Lehmann  
 —Immanuel—Fairmount—  
 H. J. Sonneborn  
 —(Lickrun)—\*St. Martins—  
     W. F. Kohler  
 —St. Lucas—W. Merzdorf  
 —\*St. Philippus—F. L. Dorn, Ph. D.  
 —(Norwood)—Salem—  
     F. Schweinfurth  
 —(Pleasantridge)—\*St. Peters—  
     F. Hohmann  
 —(Winton Place)—Ev. Prot. St. Mat-  
     thews—M. F. Zutz  
     —Zion—E. Henzel  
 Dayton—St. Johns—J. G. Mueller  
 Dayton—St. Lucas—C. Bizer  
 Elmwood Place—St. Matthews—  
     H. Armin Fleer  
 Foster—\*St. Pauls—F. Hohmann  
 Hamilton—Prot. St. Johns—  
     C. L. Langerhans  
 Hamilton—St. Pauls—W. Vollbrecht  
 E. Hamilton—St. Johns—W. Vollbrecht  
 Middletown—St. Pauls—G. Krumm  
 Mt. Healthy—\*St. Pauls—A. Daniel  
 New Richmond—St. Pauls—Wm. Kohler.  
 Piqua—St. Pauls—P. Gehm  
 Reading—\*St. Johns—F. G. Brune  
 Sidney—St. Pauls—R. Wobus  
 Trenton—St. Johns—G. Krumm  
 Troy—St. Johns—
- c) Kentucky**
- Bellevue—St. Johns—M. Jeschke  
 Ft. Thomas—Christ Evangelical—  
     Ralph Schmidt  
 Henderson—Zion—F. W. Pfitzer  
 Latonia—St. Marks—F. Scholl  
 Louisville:  
     —Bethlehem—J. Klingeberger  
     —Christ—W. Krueger  
     —Evangelical—H. Kettelhut  
     —Immanuel—E. C. Sinnig  
     —St. James—H. Kettelhut  
     —St. Johns—S. A. John  
     —St. Lucas—P. Zwilling  
     —St. Matthews—L. Hohmann  
     —St. Pauls—W. F. Mehl  
     —St. Peters—P. Hausmann  
     —Parkland—R. C. Kuebler  
     —West Louisville Evang.—  
     M. Bartels
- Newport—\*St. Pauls—Ph. Wigermann  
 Owensboro—Zion—D. Blasberg  
 Paducah—Unity—H. Toelle
- d) Alabama**
- Birmingham—St. Johns—A. S. Ebinger  
 Birmingham—Elberta—A. Koehler
- e) Georgia**
- Atlanta—St. Johns—W. Hauff
- f) Illinois**
- Carmi—St. Johns—W. J. Schaefer  
 Cowling—\*Ev. Friedens—
- g) Florida**
- Jacksonville—Evang. Luth.—G. E. Schulz  
 Lowell—United Evang.—A. Beutenmueller

Miami—Friedens—O. Nussmann  
 Tampa—First Evang.—A. Beutenmueller  
 Number of churches.....120

#### 4. IOWA DISTRICT

##### a) Iowa

Ackley—St. Johns—E. Seybold  
 Aiden—Immanuel—P. Wuebben  
 Alexander—St. Johns—C. J. Barth  
 Atlantic—Friedens—J. G. Herrlinger  
 Augusta—St. Johns—Chr. T. Rasche  
 Aurelia—St. Johns—R. Lorenz  
 Bennett—Friedens—Chr. Bendigkeit  
 Benton Tp.—Zion—  
 Brooks Tp.—St. Johns—A. Satory  
 Buckeye—Friedens—P. Wuebben  
 Buckgrove—\*St. Peters—  
 Burlington:  
 —First Evang.—J. H. Buescher  
 —St. Lucas—W. Marten  
 —Zion—J. Erdmann  
 Calumet—Zion—Arno H. Franke  
 Clarence—St. Johns—C. Fauth  
 Clarksville—Immanuel—W. A. Koch  
 Council Bluffs—St. Johns—  
 \*Creston—\*St. Johns—J. E. Birkner  
 \*Dayton Tp.—\*St. Pauls—Ph. Hilligardt  
 Denver—St. Pauls—Ph. Blaufuss  
 Donnellson—\*St. Pauls—P. Benthin  
 Douglas Tp.—St. Johns—L. Kehle  
 Dumfries—\*St. Pauls—  
 Dysart—Friedens—\*P. Kitterer  
 Elkader—Friedens—C. H. Franke  
 Farmington—\*St. Johns—W. P. Wuebben  
 Flintriver Tp.—St. Johns—  
 Fort Madison—St. Johns—F. E. J. Schenk  
 Franklin—St. Peters—P. C. Keinath  
 Fredericksburg—Friedens—F. Koch  
 Fremont Tp.—St. Johns—A. Gruber  
 Geneva—St. Peters—Theo. Storck  
 German City—St. Johns—E. H. Plassmann  
 German Tp.—St. Peters—J. H. Bizer  
 Gladbrook—Friedens—M. Hoeppler  
 Hamburg—Zion—E. P. Richter  
 Hampton—\*St. Pauls—C. J. Barth  
 Near Hampton—Immanuel—C. J. Barth  
 Hartley—Trinity—Sam Albrecht  
 Horn—St. Johns—  
 Hubbard—Zion—W. Buehler  
 Keokuk—St. Pauls—A. H. Bisping  
 Larchwood—Friedens—G. Mauch  
 Laurel—St. Johns—Alfred J. Nies  
 Ledyard—Friedens—F. Peter  
 Lemars—St. Johns—Paul C. Kehle  
 LeRoy Tp.—St. Pauls—A. Saeuberlich  
 Lincoln—Bethlehem—\*Walter R. Wetzel  
 Lowden—Zion—P. V. Dyck  
 Lester—\*Ev. Luth.—G. Mauch  
 Manilla—Friedens—  
 Manly—\*St. Pauls—E. Nabholz  
 Manning—Friedens—  
 Mapleton—St. Peters—A. Von der Ohe  
 Marshalltown—Friedens—M. J. Dammann  
 Massena—\*Friedens—  
 Mt. Vernon Tp.—St. Pauls—C. J. Raase  
 Muscatine—Ev. Prot.—F. Rodenbeck  
 New Albin—St. Peters—Theo. Stoerker  
 Newell—St. Johns—Max M. Kurschat  
 Noble Tp.—St. Johns—  
 Pleasant Valley—Evangelical—E. Hardt  
 Primghar—St. Johns—Arno H. Franke  
 Primrose—\*Zion—W. P. Wuebben

Pomeroy—First Evang.—R. Lorenz  
 Red Oak—\*St. Pauls—J. Ernst Birkner  
 Remsen—\*St. Pauls—A. H. Juergens  
 Schleswig—Friedens—W. R. Wetzel  
 Shelby—Ev. Friedens—  
 Sigourney—St. Pauls—\*H. A. Crusius  
 Tripoli—St. Peters—E. Stech  
 Underwood—Immanuel—K. Brunn  
 Union City—St. Johns—K. Bizer  
 Valley—St. Pauls—C. W. J. Klein  
 Victoria—Tp.—St. Peters—  
 Vinton—Zion—\*P. Kitterer  
 Walnut—\*Ev. Lutheran—A. Dettmann  
 Washington—St. Pauls—C. W. J. Klein  
 Waverly—Friedens—J. Frank  
 West Burlington—St. Pauls—C. T. Rasche  
 Westside—St. Johns—Theo. A. Thomas

##### b) Illinois

Moline—St. Pauls—E. A. Irion  
 Rock Island—Friedens—F. Rolf  
 Sutter—Bethlehem—P. C. Schnake  
 Tioga—Bethany—Wm. Schultz  
 Warsaw—St. Johns—A. Langhorst

##### c) Missouri

Kahoka—St. Pauls—W. Bechtold  
 Winchester—\*Zion—W. Bechtold

##### d) South Dakota

Garretson—Unity—G. Mauch  
 Number of churches.....90

#### 5. KANSAS DISTRICT

##### a) Kansas

Alida—\*St. Johns—T. Franke  
 Alma—Friedens—F. J. Abele  
 Atchison—Zions—  
 Bluff City—St. Pauls—P. Brink  
 Colby—Evangelical St. Johns—  
 Ellinwood—Immanuel—H. Becker  
 Eudora—St. Pauls—W. F. Kicker  
 Hardtner—St. Johns—P. Brink  
 Herington—Bethel—\*Fred Engelmann, lic.  
 Herkimer—Immanuel—U. B. Suplianek  
 Herndon—Immanuel—J. Endter  
 Highland—Trinity—Wm. J. Cramm  
 Holyrood—\*St. Pauls—P. W. Weltge  
 Hudson—Friedens—E. Aleck  
 Hudson—Trinity—O. H. Zwilling  
 Inman—St. Peters—J. W. Dickmann  
 Junction City—Zion—T. Franke  
 Kansas City—Zion—A. A. Kitterer  
 Kanwka Tp.—\*St. Peters—\*Fred Bock  
 Lawrence—St. Pauls—\*Theo. A. Goebel  
 Leavenworth—Salem—Alb. J. Koch  
 Marysville—Evangelical—U. B. Suplianek  
 Midland—Evangelical—F. Stoerker  
 Mission Creek—St. Johns—  
 Newton—Immanuel—Wm. J. Cramm  
 Nickerson—First German Ev.—F. Stoerker  
 Paola—Zion—Alfr. Albrecht  
 Powhattan—\*Evang. Friedens—  
 Sabetha—\*Evangelical—  
 Topeka—St. Pauls—Fr. Bemberg  
 Vesper—Immanuel—O. E. Pinckert  
 Wells Creek—Immanuel—F. W. Weltge  
 Wichita—Salem—E. W. Berlekamp  
 Willow Springs—St. Johns—\*Fred Bock

A. Dettmann

**b) Colorado**

**Idalia—St. Johns—G. Kreuzenstein**

c) Nebraska

Dubois—\*Friedens—W. Dickmann  
Mission Creek—Ev. Zion—  
W. L. Moenkhaus

**d) Oklahoma**

Altus—Salem—		
El Reno—Redeemer—	Wm. Esser	
Enid—*Ev. Luth. Wartburg—		E. Bergstraesser
Frederick—Ev. Zion—	Wm. Esser	
Guthrie—*St. Johns—	H. Rieder	
Kiel—Friedens—	E. Roglin	
Kingfisher—Friedens—		
Marena—Ev. Luth.—	A. Walton	
Marshall—St. Pauls—	H. Rieder	
Minco—St. Pauls—		
Norman—Salem—	A. Walton	
Okeene—St. Johns—	J. C. Bitter	
Oklahoma City—Zion—	A. Walton	
Orlando—*Zion—	H. Rieder	
Perry—*Grace—		
Tangier—Grace—	J. Kurz	
Waukomis—*Concordia—	E. Bergstraesser	
Number of churches .....		54

## 6. MICHIGAN DISTRICT

a) Michigan

Dexter—\*St. Andrews—Jos. Krueger  
Farmington—Salem—  
Forestville—Unity—W. E. Webbink  
Francisco—St. Johns—F. Boehm  
Fraser—Zion—H. Schoettle  
Freedom Tp.—\*Bethel—F. Lueckhoff  
Freedom Tp.—\*St. Johns—Gust. Ronte  
Friendship Tp.—Ebenezer—F. W. Krueger  
Gallen—St. Peters—J. L. Kling

n—\*John Schaible

Grand Haven—St. Pauls—W. Koch  
 Grand Haven Tp.—St. Peters—W. Koch  
 Grand Rapids—St. Johns—R. Schreiber  
 Halfway—St. Peters—H. Schoettle  
 Jackson—St. Johns—W. H. Alber  
 Kingsley—St. Johns—H. Schmidt  
 Lansing—St. Pauls—B. E. Schalow  
 Lenox—St. James—R. Riemann  
 Macomb Tp.—Ev. St. Johns—F. A. Roese  
 Manchester—\*Immanuel—A. A. Schoen  
 Marine City—St. Johns—\*H. E. Totzke  
 Mt. Clemens—Zion—F. A. Roese  
 Muskegon—St. Johns—Geo. Bohn  
 New Buffalo—St. Johns—J. Hetzel  
 Niles—St. Johns—P. Saffran  
 Owosso—St. Johns—G. Webbink  
 Petoskey—Immanuel—F. W. Krueger  
 Pipestone—\*Zion—J. Krause  
 Port Huron—St. Johns—J. Wulffmann  
 Port Sanilac—Ev. Unity—W. E. Webbink  
 Royal Oak—Immanuel—W. Hetzel  
 St. Joseph—St. Peters—W. F. Buehler  
 St. Joseph, Zions—F. C. Schmidt  
 Saginaw—Ev. St. Marks—A. Grabowski  
 Saline Tp.—\*St. James—O. Papsdorf  
 Saline—\*St. Pauls—C. Wittbracht  
 Sharon Tp.—\*St. Pauls—F. Boehm  
 Sherman Tp. near Cadillac—Evang.—  
H. Schmidt  
 Taylor Center—St. Pauls—K. Buff  
 Threeoaks—St. Johns—J. L. Kling

b) Indiana

Andrews	St. Pauls	E. Brenion
Bippus	St. Johns	
Bourbon Tp.	—St. Pauls	*H. H. Senne
Bremen	Immanuel	*H. H. Senne
Chesterton	*St. Johns	*A. P. Hardt
Elkhart	St. Johns	E. J. Spathelf
Francesville	Salem	
Near Francesville	St. James	
Gary	St. Johns	Geo. Deckinger
Lafayette	St. Johns	H. Zumstein
LaPorte	St. Pauls	G. G. Bratzel
Madison Tp.	Zions	E. F. Lawrenz
Medaryville	St. Johns	C. Weiss
Michigan City	St. Johns	P. Irion
Mishawaka	St. Andrews	O. C. Laubengayer
Plymouth	St. Johns	
San Pierre	St. Lucas	C. Weiss
South Bend	St. Peters	H. Weichelt
South Bend	*Zion	W. Goffeney
Urbana	St. Peters	A. F. Schulz
Wabash	St. Matthews	E. Piepenbrok
Wanatah	Salem	Geo. Duval
Whitepost Tp.	St. Johns	
Woodland	St. Johns	E. F. Lawrenz
	Number of churches	93

## **7. MINNESOTA DISTRICT**

a) Minnesota

- Biscay—St. Johns—M. Strasburg  
 Brainerd—Bethlehem—E. Haferman  
 Brownsville—Zion—O. Albrecht  
 Burau—Evangelical—L. H. Lammers  
 Carlos—\*Michael—C. A. J. Buck  
 Ceylon—\*Ev. St. Johns—A. Muecke, D. D.  
 Cottagegrove—St. Matthews—J. H. Meier  
 Crooked Creek—Zions—O. Albrecht  
 Delano—Evangelical—E. Merz  
 Dora—\*St. Johns—  
 Douglas—Evang.—\*W. Krummel  
 Dresselville—St. Pauls—O. G. A. Eyrich  
 Duluth—St. Pauls—  
 Eden Valley—\*Friedens—  
 H. Heutzenroeder  
 Etzen—St. Lucas—F. C. Klein  
 Essig—\*Friedens—E. Sans  
 Eyota—St. Pauls—J. Munz  
 Fairmont—St. Johns—G. S. A. Eyrich  
 Faribault—Ev. St. Lucas—Th. Kettelhut  
 Fergus Falls—Evang.—E. Herrmann  
 Glencoe—\*Evang.—Max Strasburg  
 Grey Eagle—Trinity—  
 Hector—Friedens—W. G. Rath  
 Henderson—\*St. Pauls—M. Lehmann  
 Hermantown—St. Pauls—  
 Hokah—Friedens—O. Albrecht  
 Holdingford—Evang.—C. A. J. Buck  
 Hutchinson—St. Johns—Max Strasburg  
 Kenyon—St. Matthews—W. Koring  
 Lake Elmo—St. Lucas—K. Zeyher  
 Lester Prairie—Evang.—H. B. Witzke  
 Le Sueur—Zion—E. Ahrends  
 Lewiston—St. Pauls—J. Hermann  
 Litchfield—St. Matthews—  
 H. Heutzenroeder  
 Little Falls—St. Johns—L. Denninghof  
 Long Prairie—Zion—  
 Lynn Tp.—Trinity—Max Strasburg  
 Medicine Lake—\*Immanuel—T. Herrmann  
 Millville—Grace—C. Jankowski  
 Minden Tp.—Christ—G. Mayer  
 Minneapolis—St. Johns—T. Herrmann  
 Minneapolis—Faith—Ch. E. Crusius  
 Minneapolis—Friedens—\*A. Koelling  
 Minnesota Lake—\*Friedens—O. Muecke  
 Near Minnesota Lake—\*St. Pauls—  
 W. Riemann  
 New Rome—\*Ev. Luth. St. Johns—  
 J. Bruse  
 New Ulm—Friedens—E. Sans  
 Nicollet—\*Friedens—E. Sans  
 North Star—Evang.—  
 Norwood—Evang.—P. Quarder  
 Near Norwood—\*Zion—P. Quarder  
 Perham—Zion—  
 Plato—St. Pauls—R. Zielinski  
 Near Plato—Friedens—W. G. Rath  
 Pleasant Prairie—St. Pauls—J. Bunge  
 Rice—Christ—L. Denninghof  
 Rochester—Ev. Luth. Friedens—  
 W. W. Bunge  
 Sanborn—Christ—  
 South Haven—\*Evang.—H. Heutzenroeder  
 St. Charles—St. Johns—J. Hermann  
 St. Cloud—Friedens—G. Mayer  
 St. James—Ev. Friends—  
 St. Paul—St. Pauls—Karl Koch  
 St. Paul—St. Johns—Wm. J. Witt  
 Stillwater—Ev. St. Peters—F. Doellefeld  
 Theilmann—\*Ev. St. Pauls—C. Jankowski  
 Town Minden—Christ—G. Mayer  
 Tyrone Tp.—Salem—O. G. A. Eyrich  
 Vivian Tp.—\*Zoar—W. Riemann  
 Wadena—St. Pauls—O. Rapp  
 Welcome—St. Pauls—A. Muecke, D. D.  
 Wheeling—St. Johns—W. Koring
- b) North Dakota**
- Bethel—Bethel—G. Wullsleger  
 Bluegrass—\*Bethlehem—J. Fontana  
 Hankinson—\*Immanuel—C. Oberdoerster  
 Hebron—St. Johns—A. Debus  
 Inkster—Evangelical—P. Pobanz  
 Judson—Zions—E. Wullsleger  
 Near Judson—Bethel—G. Wullsleger  
 Lidgerwood—St. Johns—C. Oberdoerster  
 Mott—Ev. Friedens—F. Perl  
 New Salem—Friedens—J. Fontana  
 Taylor—Immanuel—  
 Wahpeton—St. Peters—L. H. Lammers
- c) South Dakota**
- Elkton—Ev. St. Johns—  
 Hammer—\*St. Pauls—C. Oberdoerster  
 Irving—\*Friedens—\*C. Schieler, Dr.  
 Sisseton—\*Trinity—C. Oberdoerster  
 Tulare—Ev. Luth. Salem—  
 \*C. Schieler, Dr.  
 Turtle Creek—Ev. St. Johns—  
 \*C. Schieler, Dr.
- Number of churches.....96

**8. MISSOURI DISTRICT****a) Missouri**

- Afton—Eden—E. Leibner  
 Augusta—Ebenezer—H. Pfundt  
 Bay—St. Pauls—J. M. Hertel  
 Bay—Zion—C. W. Meinecke, D. D.  
 Bellefontaine—St. Johns—E. Agricola  
 Bem—St. Johns—  
 Berger—St. Johns—T. Amacker  
 Big Berger—Bethany—G. Schultz  
 Bigspring—St. James—Harry Hein  
 Bland—Zion—K. M. E. Jeschke  
 Billings—St. Peters—E. Pfundt  
 Cape Girardeau—Christ—R. Lehmann  
 Near Cape Girardeau—Salem—  
 R. Lehmann  
 Cappeln—St. Johns—F. Bechtold  
 Casco—St. Johns—J. H. Stroetker  
 Catawissa—Union—F. P. Jens  
 Cedarhill—\*St. Martins—  
 Chamois—St. Johns—H. Walz  
 Near Chamois—St. Peters—H. Walz  
 Clayton—Samuel—W. Weidhaas  
 Cooper Hill—St. Pauls—K. M. E. Jeschke  
 Cottleville—St. Johns—Ed. Brink  
 Desoto—Friedens—A. Bockstruck  
 Near Des Peres—Zion—F. Baur  
 Defiance—\*St. Pauls—H. Pfundt  
 Dexter—Zion—  
 Dittmer—St. Martins—G. H. Sieveking  
 Drake—St. James—G. Dietel  
 Femme Osage—Ev.—G. B. Schiek  
 Ferguson—Immanuel—W. F. Herrmann  
 Fredericksburg—St. Peters—J. Reichardt  
 Near Freistatt—Zion—F. Weltge  
 Fulton—Evangelical—E. Baltzer  
 Gerald—St. Pauls—  
 Near Gerald—Ebenezer—K. Mueller  
 Gohfeld—Ev.—F. Grabau  
 Gumbo—St. Thomas—T. F. Schumacher  
 Hamburg—Friedens—Ed. Brink  
 Hermann—St. Pauls—R. Kasmann  
 High Hill—St. Johns—

Highbridge—St. Martins—	
Holstein—Immanuel—F. Egger	
Indian Camp—*St. Johns—A. Katterjohn	
Jackson—Immanuel—T. Lehmann	
Near Jackson—St. Johns—	
Jeffriesburg—*Jordan—F. Deuschle	
Near Kimswick—St. Lucas—H. Friedrich	
Knorpp—Ebenezer—A. Bockstruck	
Labadie—*Pilgrim—J. N. Schuch	
Lippstadt—Evangelical—H. Specht	
Lixburg—Bethany—	
Manchester—St. Johns—H. Tessmer	
Marthasville—*Evang.—F. G. Piepenbrock	
Mehlville—*St. Johns—J. W. Gaebel	
Morrison—St. James—G. Tillmanns	
Moscow Mills—Friedens—C. Koehler	
Mt. Hope—*St. Johns—	
Neosho—Zion—	
New Haven—St. Peters—F. Tschudy	
New Melle—Ev. Friedens—	
Normandy—St. Peters—G. Orlowsky	
Oakville—St. Pauls—Armin Kniker	
Old Monroe—St. Pauls—Paul H. Maurer	
Owensville—St. Peters—A. Alberswerth	
Pacific—Friedens—Fr. Baur	
Pinckney—St. Johns—F. Grabau	
Pitts—*Harmony—	
Progress—Immanuel—*O. Haffner, lic.	
Rhineland—St. Marks—Harry Hein	
Rush Hill—Friedens—*O. Haffner, lic.	
St. Charles—St. Johns—H. Thomas	
Near St. Charles—Friedens—	
R. Zimmermann	
St. Louis:	
—St. Andrews—H. Brethauer	
—Bethany—F. Krafft	
—Bethesda—H. Schirnecker	
—Bethel, English—Evangelical—	
J. P. Meyer	
—Bethlehem—K. W. Nottrott	
—Christ—J. Varwig	
—Ebenezer—H. F. C. Haas	
—Eden-Immanuel—K. Schneider	
—Emmaus—K. Plegier	
—Evangelical—E. Bleibtreu	
—Friedens—Paul Press	
—*Holy Ghost—	
—St. James—Th. Braun	
—Jesus—W. F. Simon, Ph. D.	
—St. Johns—T. Haefele	
—St. Lucas—H. Walser	
—St. Marks—	
—St. Matthews—H. Drees	
—Nazareth—Geo. M. Poth	
—St. Pauls—J. Irion; O. Press, Assistant Pastor	
—St. Peters—W. Hackmann	
—Redeemer—Helmut Friz	
—Salem—P. Langhorst	
—St. Stephens—O. Kienker	
—Salvator—(Walnut Park)—	
C. Fritsch	
—Trinity—H. F. Bahnsen	
—Zion—M. L. Kramer	
Sappington—St. Lucas—S. Kruse	
Schulersberg—Bethany—H. Hoepner	
Spring Bluff—*Johannes—F. Deuschle	
Springfield—St. Johns—A. Limper	
Steinhagen—St. Pauls—H. Specht	
St. Clair—St. Johns—H. E. Koenig	
Stolpe—St. Johns—W. Asmuss	
Stonyhill—St. James—A. Kuhn	
Stratmann—St. Pauls—E. L. Mueller	
Swiss—St. Johns—R. Schmiechen	
Tilsit—St. James—G. Viehe	
Troy—Zion—C. Koehler	
Union—Zion—H. E. Koenig	
Near Union—St. Johns—O. Luthe	
Verona—St. Johns—E. Pfundt	
Warrenton—Friedens—H. Specht	
Washington—St. Peters—J. N. Schuch	
Webster Groves—Evangelical—	
A. F. Ernst	
Welcome—Evangelical—	
Weldon Spring—Immanuel—Ed. Brink	
Wild Horse—Bethany—T. Schumacher	
Woollam—St. Johns—	
Wright City—Friedens—A. Katterjohn	
b) Arkansas	
Collegeville—St. Johns—C. Fritsch	
Judsonia—*St. Peters—	
Lafe—Friedens—	
Little Rock—St. Pauls—C. Fritsch	
Institutions	
St. Louis:	
—Caroline Mission—Aug. E. Binder	
—Eden Seminary—Pres. S. D. Press	
—Deaconess—Home—F. P. Jens	
—Emmaus, St. Charles—	
J. W. Frankenfeld	
—Emmaus, Marthasville—C. F. Sturm	
—Good Samaritan Home fore the Aged—K. Kissling	
—Orphans' Home—H. Niebuhr	
Number of churches.....133	
9. NEBRASKA DISTRICT	
Ashton—St. Matthews—T. R. Marshall	
Atkinson—*Unorganized—	
Aurora—Evangelical—Geo. A. Schultz	
Bayard—Zions—J. Erbes	
Beaver Creek—St. Marks—	
Gladstone—Zions—W. Kochheim	
Goehner—Evang. Friedens—*L. Mare	
Harvard—Evangelical—Geo. A. Schultz	
Jansen—St. Pauls—E. Vogt	
Kelso—*Unorganized—T. R. Marshall	
Lincoln—St. Pauls—A. Matzner	
Lincoln—St. Johns—D. Maul	
Loup City—Evangelical—T. R. Marshall	
Maple Grove—St. Pauls—J. Meiller	
McMilliams—St. Johns—C. Eller	
Mitchell—St. Pauls—F. F. Steinmark	
Nebraska City—*Bethel—T. Berlekamp	
Omaha—St. Johns—W. Schaefer	
Osage—St. Pauls—J. Abele	
Plattsmouth—St. Pauls—H. Kottich	
Plymouth—Friedens—G. Bode	
Rulo—Zions—H. W. Baily	
Scotts Bluff—Zions—J. Roth	
Seward—Friedens—A. Woth	
Steinbauer—Salem—H. Krueger	
Syracuse—St. Johns—P. Ott	
Talmage—Zion—Theo. Hoefer	
Tilden—Friedens—G. Duensing	
Wahoo—*St. Peters Evang. Luth.—	
A. Matzner	
Near Wayne—Theophilus—W. Fischer	
Near Wayne—Salem—W. Fischer	
West Blue—Friedens—H. G. Krueger	
West Point—St. Johns—W. Mangelsdorf	
Western—St. Johns—F. W. Fischer	
Willow Creek—*Unorganized—	
Number of churches.....35	

## 10. NEW YORK DISTRICT

## a) New York

Attica—St. Pauls—A. J. Wahl  
 Auburn—St. Lucas—H. Retter  
 Bennington—Salem—C. E. Fetzer  
 Boston—St. Pauls—G. J. Low  
 Buffalo:  
   —St. Andrews—E. W. Menzel  
   —Bethany—C. Loss  
   —Bethlehem—A. Goetz  
   —Calvary—J. L. Kulbartz  
   —Christ—A. Zink  
   —Friedens—G. Th. Haller  
   —Immanuel—H. L. Streich  
   —Pilgrim—G. Siegenthaler  
   —South Side Evang.—H. Noehren  
   —St. James—L. Suedmeyer  
   —St. Johns—O. Wittlinger  
   —St. Lucas—John R. Graf  
   —St. Marks—H. M. Wiesecke  
   —St. Matthews—J. A. Keller  
   —St. Pauls—C. G. Haas  
   —St. Peters—Th. Bode  
   —St. Stephens—W. H. Schild  
   —Trinity—H. A. Kraemer  
 Cattaraugus—\*St. Johns—C. Bachmann  
 Corning—Immanuel—R. Vieweg  
 Dunkirk—\*Ev. Luth. St. Johns—  
   Carl G. Haass  
 East Eden—St. Johns—  
 Eden Center—First Ev.—A. E. Viehe  
 Elmira—First Evangelical—R. Vieweg  
 East Hamburg—Immanuel—E. Gottlieb  
 Gowanda—Ev. Luth. Trinity—J. O. Keller  
 Hamburg—St. James—A. E. Viehe  
 Hornell—Ev. Luth. St. Pauls—H. A. Dies  
 Lockport—St. Peters—J. Schauer  
 Millersport—\*St. Stephens—  
   \*C. G. Vogelmann  
 North Tonawanda—St. Peters—  
   Dr. Theo. Mueller, lic.  
 North Tonawanda—\*Friedens—  
   E. A. Schulz  
 Orangeville—Immanuel—A. J. A. Wahl  
 Perkinsville—St. Peters—Paul Frohne  
 Rochester:  
   —Christ—Bernard J. Tepas  
   —Salem—F. Frankenfeld  
   —Trinity—J. Otto Reller  
   —St. Pauls—R. Stave  
 Rome—Trinity—C. Sprenger  
 Shawnee—St. Pauls—E. A. Schulz  
 Sheldon—St. Johns—C. E. Fetzer  
 Syracuse—Friedens—W. Bauer  
 Tonawanda—\*St. Peters—A. Hils  
 Townline—St. Pauls—C. F. Dies  
 Wayland—St. Pauls—Paul Frohne  
 Wendellville—\*St. Pauls—  
   \*C. G. Vogelmann  
 Westfield—St. Peters—C. F. Fleck  
 West Seneca—St. Peters—E. Gottlieb

## b) Pennsylvania

## Erie:

—Christ—L. C. Miller  
   —St. Lucas—H. H. Strub  
   —St. Pauls—F. D. Oberkircher  
 Fairview—St. James—L. C. Miller  
 Germania—\*St. Matthews—  
 Meadville—Zion—Ph. Kraus, D. D.

## c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann  
 Stevensville—St. Johns—  
   Number of churches.....61

## 11. NORTH ILLINOIS DISTRICT

## a) Illinois

Adaline—Zion—P. Hoeppner  
 Addison—Immanuel—J. Maierle  
 Addison Tp.—St. Johns—G. Plassmann  
 Arlington Heights—St. Johns—  
   J. A. Ellerbrake  
 Aurora—St. Johns—C. F. Baumann  
 Barrington—St. Pauls—H. Tietke  
 Bartlett—Immanuel—W. Rathmann  
 Beecher—St. Lucas—G. Horst  
 Bellewood—Friedens—H. Hildebrandt  
 Belvidere—St. Johns—D. C. Jensen  
 Bensenville—Friedens—H. Wagner  
 Bloomingdale—St. Pauls—J. H. Holdgraf  
 Bloomington—Friedens—H. H. Bierbaum  
 Blue Island—Friedens—W. Uhrlandt  
 Brandenburg—Friedens—H. Arlt  
 Broadlands—St. Johns—  
 Carpenterville—Zion—G. Betz  
 Champaign—St. Peters—H. F. Mueller  
 Chicago:  
   —St. Andrews—H. H. Moeller  
   —Bethania—H. W. Dinkmeyer  
   —Bethel—J. Goebel  
   —Bethlehem—A. W. Früchte  
   —City Mission—Geo. Lienhardt  
   —Christ—E. Rathmann  
   —Eden—G. A. Niedergesaess  
   —Epiphany—C. F. Weisse  
   —First Engl. Ev.—L. W. Goebel  
   —Friedens—H. Brodt  
   —Gethsemane—F. H. Krohne  
   —Calvary—R. Fiedler  
   —Immanuel—J. Bollens  
   —Nazareth—A. Glade  
   —Nicolai—G. Pahl  
   —Oak Park Ev.—Z. Egartner  
   —Ravenswood Ev.—A. E. Meyer  
   —St. Johns—B. H. Leesmann  
   —St. Lucas—Theo. Papsdorf  
   —St. Marks—W. Goertner  
   —St. Matthews—H. Koencke  
   —St. Pauls—R. A. John and J. Pister  
   —St. Pauls—(Rose Hill)—O. Kuhn  
   —St. Peters—H. E. Lambrecht  
   —St. Peters—(South Chicago)—  
   W. Breitenbach  
   —St. Philipp—Aug. Fleer  
   —Salem—Jos. George  
   —St. Stephens—B. C. Ott  
   —\*Tabor—F. W. Schroeder  
   —Timothy Mission—Theo. Falk  
   —Trinity—Jul. Kircher  
   —Zion—C. A. Koenig  
   —Zion—(Auburn Park)—

Alfred Menzel

M. Lienk

Chicago Heights—St. Johns—R. Mernitz  
 Crystal Lake—St. Pauls—  
 Danvers—Friedens—H. H. Bierbaum  
 Danville—St. Johns—  
 Davis—St. Pauls—L. F. Kurz  
 Deerfield—\*St. Pauls—J. A. Buescher  
 Desplaines—Christ—C. W. Goebel  
 Dolton—Immanuel—J. H. Dorjahn  
 Downers Grove—St. Pauls—W. Grotfeld

Eleroy—Salem—E. E. Bizer	Dyer—Zion—E. Bloesch
Elgin—St. Pauls—Th. F. Bierbaum	Hammond—Immanuel—C. Schaeffer
Elmhurst—St. Peters—P. Repke	
Evanston—St. Johns—Theo. Munzert	
Frankfort Station—St. Peters—	
	Gust. Lambrecht
Freeport—St. Johns—C. Hoffmann	
Fullersburg—St. Johns—F. Harder	
Galena—Ev. Luth.—St. Johns—	K. Freytag
Geneseo—St. Peters—W. Blasberg	
Geona—Friedens—H. Wolf	
Gilman—Zion—C. Kruz	
Glen Ellyn—St. James—Theo. Holtdorf	
Grant Park—St. Peters—Ed. F. Mayer	
Greengarden—St. Johns—G. Lambrecht	
Greengarden—St. Peters—G. Strohschein	
Greenview—*German Ev.—Benj. Freese	
Hanover—Immanuel—Wm. Meyer	
Harmony—St. Johns—M. Stommel	
Harvey—Friedens—J. Goebel	
Highland Park—St. Johns—F. Halke	
Hinckley—St. Pauls—A. F. Schemmer	
Hinsdale—Evang.—G. H. Stanger	
Hollowayville—*German Evangelical—	P. Brueckner
Homewood—St. Pauls—J. Silbermann	
Huntley—*Evang.—M. Stommel	
Kankakee—St. Johns—H. Meier	
Kewanee—*St. Peters—G. D. Fleer	
Lake Zürich—St. Peters—P. Schoppe	
Lamoille—*St. Pauls—M. F. Giering	
LaSalle—Ev. Prot.—F. C. Krueger	
Lincoln—St. Johns—G. S. Gerhold	
Longgrove—Evangelical—A. Kalkbrenner	
Loran—Ebenezer—K. Kielhorn	
Lyons—St. Johns—F. Grosse	
Manhattan—St. Pauls—P. Stappenbeck	
Manheim—St. Pauls—F. Bosold	
Matteson—Zion—	
Melrose Park—St. Johns—Wm. C. Krause	
Minier—St. Johns—W. H. Aufderhaar	
Minonk—St. Pauls—T. Buchmueller	
Mokena—St. Johns—W. Kreis	
Monee—St. Pauls—A. B. Gaebe	
Naperville—St. Johns—F. Klingeberger	
Niles Center—*St. Peters—J. J. Mayer	
Northfield—(Shermerville)—St. Peters—	H. Ellers
North Grove—Zion—P. Hoeppner	
Palatine—St. Pauls—J. C. Voeks	
Papineau—Immanuel—A. Mayer	
Pekin—St. Pauls—A. A. Zimmermann	
Peotone—Immanuel—J. A. Hotz	
Peotone Tp.—St. Johns—A. Klug	
Petersburg—*St. Pauls—F. Schnathorst	
Plano—St. Johns—C. F. Baumann	
Plato Center—*St. Pauls—	Th. F. Bierbaum
Plumgrove—St. Johns—F. Ernst	
Richton—St. Pauls—	
Sandwich—Trinity—A. F. Schemmer	
Schiller Park—*Un. Ev.—F. Bosold	
Sidney—St. Pauls—	
Thornton—Friedens—R. Mernitz	
Union—St. Johns—M. Stommel	
Wallingford—St. Peters—A. Klug	
Washington Tp.—St. Johns—	C. Seidenberg
West Chicago—Michael—E. Pinckert	
Wheaton—*....—Theo. Holtdorf	
<b>b) Indiana</b>	
Crownpoint—St. Johns—Ewald Stommel	
<b>c) Institutions</b>	
Elmhurst College—Pres. H. J. Schiek	
Orphans' Home and Home for the Aged,	
Bensenville	
Deaconess Home, Lincoln—S. Gerhold	
Deaconess Home, Chicago—F. Weber	
Number of churches.....	133
<b>12. OHIO DISTRICT</b>	
Akron—Bethel—E. Irion	
Amherst—St. Peters—A. Egli	
Baltic—Zion—T. F. Braun	
Bucks Tp.—St. Pauls—T. F. Braun	
Bucks Tp.—St. Peters—T. F. Braun	
Bolivar—St. Johns—S. Bittner	
Chattanooga—St. Pauls—S. Egger	
Chester Tp.—*St. Johns—G. Nussmann	
Chilllicothe—St. Johns—K. A. Roth	
Chilllicothe—Salem—L. G. Weber	
Cleveland:	
—Bethany—H. E. Voss	
—Ebenezer—G. C. Maul	
—Friedens—W. F. Baumann	
—Christ—H. Kamphausen	
—Immanuel—Th. P. Frohne	
—*St. Johns—E. N. Kraft	
—St. Matthews—Armin Egli	
—*St. Pauls—A. Schmidt, Ph. D.	
—*Schifflein Christi—	
John S. Huebschmann	
—Trinity Ev.—O. P. Schroerluke	
—United Ev. Prot.—O. Rusch	
—West Side Ev.—C. W. Bernhardi	
—Zion—B. W. Wulfmann	
Columbus—*St. Johns—T. Lehmann	
Columbus—St. Pauls—A. H. Knipping	
Convoy—St. James—R. Uhlhorn	
Coshocton—Evang.—P. Saleste	
Crookedrun—Salem—Theo. Schlundt	
Dennison—*St. Pauls—Theo. Schlundt	
Dover Tp.—St. Pauls—Slias P. Bittner	
Elliston—*Trinity—A. F. Abele	
Elmore—St. Johns—E. J. Soell	
Elyria—St. Pauls—Paul Bourquin	
Genoa—St. Johns—F. Mittendorf	
Goshen Tp.—*St. Peters—E. G. Kuenzler	
Halifax—Zion—Theo. F. Braun	
Independence—*St. Peters—T. Frohne	
Kenton—St. Johns—E. G. Kuenzler	
Kettlersville—*Immanuel—A. Dietze	
Lorain—St. Johns—Theo. Merten	
Loudon Tp.—St. Johns—J. Melchert	
Loudonville—Trinity—	
W. P. Meisenheimer	
Mansfield—St. Johns—G. A. Kienle	
Marion—Salem—	
Massillon—St. Johns—J. E. Digel	
Millersburg—St. Johns—W. C. Mueller	
Millbury—*St. Peters—H. Spangenberg	
Minersville—*St. Pauls—G. Nussmann	
Monroeville—*United Christian—	
C. J. Keppel	
Navarre—*St. Pauls—J. E. Digel	
Newark—St. Johns—	
New Bremen—St. Peters—	
H. S. von Ragué	
New Bremen—*St. Pauls—	
W. F. Henninger	
Oak Harbor—*St. Pauls—H. C. Klutey	
Oxford Tp.—St. Johns—C. J. Keppel	

Parma—St. Pauls—J. S. Huebschmann  
 Pomeroy—Peace—G. Nussmann  
 Portsmouth—First Evangelical—  
     S. Lindenmeyer  
 Port Washington—St. Pauls—  
     P. C. Kaefer  
 Sandusky—Immanuel—W. Cramer  
 Sandusky—St. Stephens—H. E. Pfeiffer  
 Seneca Tp.—Jerusalem—  
 South Amherst—St. Johns—A. Egli  
 South Webster—St. Johns—  
 Springfield—\*St. Johns—P. Pfeiffer  
 Strasburg—St. Johns—R. J. Loew  
 Sugarcreek Tp.—Immanuel—R. J. Loew  
 Tiffin—St. Johns—A. Klick  
 Toledo—St. Pauls—P. D. Lehmann  
 Valley City—Immanuel—H. Hahn  
 Vanwert—St. Peters—L. Schmidt  
 Wapakoneta—St. Pauls—C. E. Schmidt  
 Washington Tp.—St. Peters—  
     G. A. Kienle  
 Waverly—Ger. Ev.—K. A. Roth  
 Westpark—Immanuel—H. Juergens  
 Winesburg—\*Zion—  
 Wooster—Christ—H. N. Doerres  
 Wren—St. Pauls—R. Uhlhorn  
 Zanesville—\*Pilgrim—W. R. Grunewald  
 Zoar—  
 Number of churches.....80

### 13. PACIFIC DISTRICT

#### a) California

Backersfield Mission—A. J. Engelbrecht  
 Dixon—\*Ev. Lutheran—J. Lebart  
 El Centro—Evang.—  
 Los Angeles:  
     —Immanuel—O. Satzinger  
     —St. Pauls—J. Nuesch  
     —Zion—Jon. Irion  
     —English Mission—  
     J. F. W. Helmkamp  
 Oakland—St. Marks—L. Hagen  
 Pasadena—St. Johns Ev.—E. G. Albert  
 Petaluma—Grace—Geo. Gekeler  
 Pomona—St. Johns—J. G. Mangold  
 Richmond—St. Pauls—  
 Sacramento—Friedens—J. Lebart  
 San Bruno—St. Johns—C. Saenger  
 San Francisco:  
     —St. Johns—F. Schlinkmann  
     —St. Lucas—A. Meyer  
     —St. Pauls—K. C. Struckmeier  
 San Rafael—St. Mattheus—  
     E. H. Jagdstein  
 Woodland—St. Johns—A. Leutwein

#### b) Arizona

Casa Grande—Ev.—W. Sabbert  
 Number of churches.....20

### 14. PENNSYLVANIA DISTRICT

#### a) Ohio

Benton Tp.—St. Pauls—  
 Clarington—Imm.—A. E. Kitterer  
 Hannibal—Zion—\*Arthur J. Schneider  
 Lewisville—St. Peters—  
 Lowell—St. Johns—O. W. Breuhaus  
 Marietta—St. Pauls—C. H. Decker  
 Miltonsburg—St. Peters—  
 Morton—Salem—\*Arthur J. Schneider  
 Muskingum Tp.—\*First Evangelical—  
     Otto W. Breuhaus

Salem Tp.—St. James—A. E. Kitterer  
 Steubenville—\*Zion—Wm. J. Hausmann  
 Summit Tp.—St. Johns—  
 Switzerland Tp.—St. Johns—  
     A. E. Kitterer

Watertown—\*St. Johns—O. W. Breuhaus  
 Woodsfield—St. Pauls—J. Reinicke

#### b) Pennsylvania

Dorseyville—Trinity—C. T. Schaefer  
 Millvale—First Evang.—G. A. Ehrhard  
 Pittsburgh—\*St. Peters—J. L. Ernst  
 Pittsburgh—(Duquesne Heights)—First  
     Ev. Prot.—Henry Fox  
 N. S. Pittsburgh:  
     —\*St. Pauls—O. D. Hempelmann  
     —\*St. Peters—Th. R. Schmale  
     —\*First Ev.—M. F. Bierbaum  
     —First United Ev. Prot.—

L. Moessner

Sharpsburg—St. Johns—W. A. Bomhard  
 Springgardenboro—St. Peters—T. Wobus  
 Zelienople—\*St. Johns—Theo. Fischer

#### c) West Virginia

New Martinsville—\*Immanuel—  
     \*A. J. Schneider  
 Wheeling—St. Pauls—A. C. Rasche  
 Number of churches.....28

### 15. SOUTH ILLINOIS DISTRICT

#### a) Illinois

Addieville—\*Zion—B. H. Heithaus  
 Alhambra—Salem—F. W. C. Warber  
 Alton—Evangelical—C. W. Heggemeier  
 Arcola—St. Pauls—C. F. Kniker  
 \*Beckemeyer—St. Pauls—J. A. Hoefer  
 Belleville—St. Pauls—O. F. Pessel  
 Belleville—Christ—C. R. Hempel  
 Bible Grove—St. Pauls—C. Schnake  
 \*Biddleborn—Ev. Prot. Trinity—  
     A. Jennrich  
 Blackjack—\*St. Johns—F. Eggen  
 Bluff—\*St. Johns—K. Pfeifer  
 Bluff Precinct—Salem—F. Jerger  
 Breese—St. Johns—J. A. Hoefer  
 Brighton—St. Johns—W. Ott  
 Brownsburg—St. Johns—E. W. Pusch  
 Burksville—St. Peters—F. Jerger  
 Carlinville—St. Pauls—W. Riemeyer  
 Carlyle—Immanuel—E. Beier  
 Caseyville—Friedens—H. J. Bredenhoeft  
 Central City—Zion—E. Reh  
 Centralia—St. Peters—Ph. Bassler  
 Collinsville—St. Johns—H. J. Bredenhoeft  
 Columbia—St. Pauls—Wm. Schlinkmann  
 Cordes—St. Johns—C. A. Stadler  
 Darmstadt—\*Holy Ghost—J. Dorullis  
 De Camp—Immanuel—†N. Hansen  
 Near Dollville, Tower Hill Post Office—  
     St. Pauls—K. J. Mueller  
 Du Bois—St. Marks—K. Kluge  
 Dupo—George Hildebrand  
 Duquoin—St. Johns—W. B. Weltge  
 Eastfork Tp.—St. Johns—E. Beier  
 East St. Louis—Imm.—E. R. Jaeger  
 Edwardsville—Eden—H. Rahn  
 Near Edwardsville—St. Pauls—  
     F. J. Buschmann  
 Elkton—\*Immanuel—C. A. Stadler  
 Evansville—St. Johns—O. Flohr  
 Farina—Friedens—A. J. Hosto  
 Near Farina—St. Johns—A. J. Hosto  
 Fayetteville—\*Ger. Prot.—H. Hosto

Floraville—\*St. Pauls—M. Kleinau  
 Fowler—\*St. Pauls—W. Th. Kettelhut  
 Freeburg—St. Pauls—A. Dreusicke  
 Garret—Zion—A. F. Bock  
 Grantfork—\*Ger. Ev.—M. Holz  
 Granite City—St. Peters—R. Kofer  
 Granite City—St. Johns—K. Dexheimer  
 Hamel—Immanuel—A. Seifzig  
 Harrisonville—\*St. Peters—T. Wittlinger  
 Hecker—\*Friedens—K. Wiegmann  
 Highland—\*Prot.—C. E. Miché  
 Hookdale—St. Peters—  
 Hoyleton—Zion—M. Schroedel  
 Irvington—Friedens—L. Rauch  
 Jamestown—St. Pauls—L. Birnstengel  
 Jerseyville—Friedens—  
 Johannsburg—\*St. Johns—Th. O. Uhdau  
 Lake Creek—\*St. Pauls—F. W. Buday  
 Lebanon—\*St. Pauls—P. A. Wobus  
 Lenzburg—St. Peters—Th. C. M. Kugler  
 Maeystown—St. Johns—P. Schulz  
 Marine—\*Evangelical—J. C. Nestel  
 Marion—Zion—F. W. Buday  
 Marissa—\*Friedens—J. A. Kreuzer  
 Mascoutah—St. Johns—D. H. Moritz  
 Mattoon—Zion—C. F. Kniker  
 Near Metropolis City—St. Johns—J. Soell  
 Near Metropolis City—Zion—  
 Millstadt—Zion—Paul Wendt  
 Near Millstadt—\*Concordia—F. Braun  
 Moredock—\*Ebenezer—Th. Wittlinger  
 Moro—St. Johns—F. Muehlinghaus  
 Murphysboro—St. Peters—R. Hohmann  
 Nashville—St. Pauls—F. Baltzer  
 New Athens—St. Johns—K. Barkau  
 New Baden—Zion—Theo. Baur  
 New Design—Zion—E. W. Pusch  
 New Douglas—Salem—E. J. Westerbeck  
 New Hanover—\*Zoar—K. Pfeiffer  
 O'Fallon—Evangelical—F. J. Langhorst  
 Ohlman—St. Pauls—K. Friebe  
 Okawville—St. Peters—H. Baumgaertel  
 Near Okawville—St. Pauls—  
 Old Ripley—Zion—  
 Pana—St. Johns—H. H. Wintermeyer  
 Pinckneyville—St. Pauls—Adolf Friz  
 Plumhill—St. Johns—W. Jung, Jr.  
 Prairie du Long—Immanuel—  
 Prairie du Round—St. Marks—  
 Quincy:  
 —St. Pauls—J. C. Rieger  
 —St. Peters—A. Warskow  
 —Salem—H. J. Leemhuis  
 Redbud—St. Peters—H. Buchmueller  
 Ridge Prairie—St. Johns—  
 Smithton—\*St. Johns—W. H. Hosto  
 St. Jacob—Evang.—C. A. Hildebrand  
 Staunton—St. Pauls—H. Niedernhoefer  
 Stone Church—\*St. Peters—W. Laatsch  
 Sugarloaf—\*Zion—F. Braun  
 Summerfield—St. Johns—D. Buehler  
 Trenton—St. Johns—Dan. Buchmueller  
 Troy—Friedens—G. Dippel  
 Ursa—Zions—Chas. Meyer  
 Valmeyer—Evang.—Th. Wittlinger  
 Waterloo—\*St. Pauls—G. F. Brink  
 Wood River—A. H. Idecker

**b) Louisiana**

New Orleans:  
 —First Ev.—A. H. Becker  
 —Carrollton—St. Matthews—  
 L. Schweickhardt  
 —Milan St.—Salem—P. M. Schroeder  
 —\*Jackson St.—Evang.—  
 J. P. Quinius  
 —St. Johns—H. J. Neumann  
 —St. Pauls—Theo. Tillmans

**d) Mississippi**

Biloxi—First Evang. of Mississippi—  
 G. M. L. Hoffmann  
 Number of churches.....114

**16. TEXAS DISTRICT**

Augusta—\*St. James—Robert Mohr  
 Birch—Salem—K. Merkel  
 Bishop—Evangelical—C. Kurz  
 Beasley—\*Friedens—E. Mueller  
 Burlington—\*St. Johns—R. Mohr  
 Burton—St. Johns—V. Crusius  
 Cego—St. Pauls—A. Buettner  
 Cibolo—St. Pauls—C. Kniker  
 Converse—\*Friedens—C. Kniker  
 Corpus Christi—Evangelical—C. Kruz  
 Cottonwood—St. Peters Ev.—E. Mueller  
 Coupland—St. Peters—G. Krebs  
 Cayote—\*St. Johns—Theo. Pfundt  
 Cypress—\*St. Lucas—E. Bekeschus  
 Dallas—St. Pauls—A. Romanowski  
 Electra—Zion—C. Wolff  
 Fredericksburg—\*Holy Ghost—  
 A. Koerner  
 Ft. Worth—St. Johns—C. Wolff  
 Gay Hill—Friedens—K. Merkel  
 Gerald—St. Pauls—John Link  
 On the Geromino—\*Friedens—  
 H. Barnofske  
 Houston—First German Ev. Luth.—  
 D. Baltzer  
 Houston—Bethel—J. Biegeleisen  
 Kurten—Zion—J. J. Kasiske  
 Near Kyle—St. Johns—C. Gastrock  
 Leissners School—Christ—J. Ziegler  
 Near Mooreville—\*Zion—A. Buettner  
 Lewisville—Friedens—C. Wolff  
 Lockhart—Ev. Luth. Christ—G. Voegting  
 Longworth—St. Johns—W. E. Neumeister  
 Lyons—\*Immanuel—K. Merkel  
 Marion—Luther-Melanchthon—J. Ziegler  
 Near Marlin—St. Pauls—G. Deislinger  
 Mt. Prairie—St. Stephens—K. Merkel  
 Needville—Immanuel—E. Mueller  
 New Baden—Ebenezer—K. Benkendorfer  
 New Bielau—\*Ev. Luth. Trinity—  
 P. Piepenbrok  
 New Braunfels—\*First Protestant—  
 G. Mornhinweg  
 Orange Grove—Ev. Luth.—A. Artus  
 Otto—St. Johns—C. A. Mennenoeh  
 Redwood—St. Pauls—G. Voegting  
 Riesel—Friedens—J. Jaworski  
 Richland—\*St. Johns—G. Zucher  
 Robinson—St. Johns—J. Strauss  
 Rowena—Zoar—Dan. Bierbaum  
 San Angelo—Immanuel—  
 W. E. Neumeister  
 San Antonio—Friedens—\*J. O. Polster  
 San Antonio—Home for the Aged—  
 J. H. Koenig  
 Seguin—\*Cross—H. Barnofske

Schulenburg—Evang.—P. Piepenbrok  
 Spring—\*Immanuel—J. Biegeleisen  
 Spring Branch—St. Peters—E. Bekeschus  
 Three Oaks—\*Friedens—J. Ziegler  
 Tynan—Friedens—A. Artus  
 Waco—Zion—J. Jaworski  
 Washington—Friedens—M. Weber  
 Weimar—\*Ev. Luth.—P. Piepenbrock  
 West—St. Peters—John Link  
 White Oak—St. Johns—E. Bekeschus  
 Womack—Zion—Theo. Pfundt  
 Zuehl—Redeemer—C. Kniker  
 Number of churches.....60

### 17. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder  
 Bilingsville—St. Johns—P. Niedermeyer  
 Blackburn—St. Pauls—C. Gabler  
 Bonville—Evangelical—  
 Brazito—Friedens—P. Stoerker  
 California—Evangelical—F. Umbeck  
 Concordia—Bethel—Theo. Oberhellman  
 Emma—St. Johns—C. Nauerth  
 Florence—St. Johns—O. Muensterman  
 Grand Pass—Evangelical—R. Hosto  
 Hartsburg—Friedens—E. Berdau  
 Henry—St. Pauls—P. Moritz  
 Higginsville—Salem—G. H. Freund  
 Independence—St. Lucas—Paul Moritz  
 Jamestown—St. Pauls—E. Beissenherz  
 Jefferson City—Central—P. Stoerker  
 Kansas City—St. Peters—J. Sauer  
 Kansas City—St. Paul's Evang. Mission—  
    C. Enders  
 Lamb—Immanuel—O. Muensterman  
 Levasy—Ebenezer—H. Krull  
 Lexington—Trinity—J. C. Bierbaum  
 Little Rock—Salem—H. Schroeder  
 Lone Tree—\*St. Pauls—  
 Mayview—Zion—M. L. Seybold  
 McGirk—Salem—  
 Moniteau—Advent—  
 Napoleon—St. Pauls—J. Hauck  
 New Franklin—Immanuel—R. G. Kurz  
 Parkville—St. Matthews—  
 Pilot Grove—St. Pauls—H. E. Mueller  
 Pleasant Grove—St. Peters—  
    E. Beissenherz  
 St. Joseph—Zion—F. C. Klick  
 St. Joseph—Ev. Luth. Zion—  
    G. H. Krueger  
 South St. Joseph—St. Johns—  
 Sedalia—Immanuel—H. Vieth  
 Wellington—St. Lucas—D. J. Helmckamp  
 Number of churches.....35

### 18. WISCONSIN DISTRICT

#### a) Wisconsin

Ackerville—St. Pauls—P. Grob  
 Antigo—Unity—C. Nagel  
 Near Ackerville—St. Johns—P. Grob  
 Appleton—St. Johns—A. Janke  
 Arena—\*Friedens—P. A. Schuh  
 Arpin—St. Johns—J. Paulowitz  
 Athens—Christ—E. Holder  
 Beechwood—\*St. Johns—K. Kuenne  
 Berlin—Salem  
 Blackcreek—\*St. Johns—Hans Jacoby  
 Black Wolf—New Bethel—C. Mack  
 Boltonville—\*St. Johns—K. Kuenne  
 Brillion—Friedens—W. Leonhardt  
 Brookfield—Trinity—P. David  
 Brownstown—Friedens—F. Klinschewsky

Butler—Friedens—P. David  
 Byron Tp.—Bethel—H. Mueller  
 Cadott—Zion Ev.—B. Schori  
 Calumet Harbor—St. Pauls—O. Hille  
 Cecil—St. Johns—H. Greuter  
 Clearlake—\*St. Pauls—E. Wilking  
 Cicero—St. Johns—H. Jacoby  
 Colby—St. Johns—E. Roth  
 Collins—St. Pauls—P. Schoppe  
 Corning—\*St. Pauls—M. Schmidt  
 Cudahy—Christ—H. Niefer  
 Darlington—\*Ev. Immanuel—P. A. Schuh  
 Dorchester—Friedens—J. Bizer  
 Durham—Bethlehem—S. Gonser  
 Edgar—St. Pauls—F. G. Schuetze  
 Elkhart—St. Johns—F. Zeh  
 Elk Mound—Friedens—B. Schori  
 Ellsworth—St. Pauls—R. E. Schwarze  
 Erin—St. Pauls—J. Kusch  
 Fall Creek—Ev. Luth. Friedens—  
    B. Schori  
 Fillmore—St. Martins—H. Erber  
 Fond du Lac—Friedens—C. Grauer  
 Fort Atkinson—Friedens—R. Buelow  
 Grand Rapids—\*....—J. Paulowitz  
 Greenbush—\*St. Johns—F. Zeh  
 Hales Corners—\*Immanuel—S. Gonser  
 Hartford—St. Johns—A. Kuhn  
 Hickorygrove—St. Johns—G. Krumm  
 Jackson—St. Peters—G. Kucherer  
 Jackson—\*Friedens—G. Kucherer  
 Jorden—Ebenezer—F. Klinschewsky  
 Kewaskum—\*Friedens—H. Barth  
 Kohlsville—\*St. Johns—J. Foesch  
 Lancaster—Bethlehem—J. Haack  
 Libertyridge—St. Pauls—E. D. Kiefel  
 Lomira—\*Evang. Friedens—C. Grauer  
 Manitowoc—St. Johns—P. Schoppe  
 Marinette—Friedens—P. Beecken  
 Marion, Grant Co.—Imm.—G. Krumm  
 Medford—Evang.—J. Bizer  
 Marshfield—St. Pauls—G. Schmeisser  
 Meeme—\*St. James—Fr. Fuerst  
 Menominee Falls—\*St. Pauls—  
    A. C. Ludwig  
 Merrill—St. Stephens—M. Schmidt  
 Merton—St. Johns—J. Kusch  
 Milan—St. Johns—E. Roth  
 Milwaukee:  
    —Bethel—E. Gehle  
    —Christ—H. Niefer  
    —Friedens—W. Schlinkmann  
    —Glaubens—P. L. Stange  
    —Immanuel—P. Bratzel  
    —St. Pauls—J. Merzdorf  
    —Salem—D. Reiche  
    —Tabor—E. J. Fleer  
    —Trinity—F. G. Ludwig  
    —Zion—G. Fischer  
 Monroe—St. Johns—P. A. Schuh  
 Mosel—\*St. Marks—F. Fuerst  
 Oakgrove—St. Johns—  
 Oconto—St. Pauls—  
 Oshkosh—Immanuel—W. Suessmuth  
 Oshkosh—St. Pauls—Th. Irion  
 Perkinstown—Friedens—J. Bizer  
 Portage—Trinity—J. Reichert  
 Port Washington—Friedens—S. Lefkovics  
 Random Lake—Friedens—K. Kuenne  
 Reedsville—Friedens—W. Leonhardt  
 Rhine—St. Peters—P. Thomas  
 Richfield—\*St. James—P. Dietrich  
 Ripon—\*Ev. Lutheran—F. Kuether  
 Rockfield—\*Christ—P. Dietrich  
 Rockfield—\*Zoar—C. Fischer

Russell—St. Pauls—  
 Saukville—St. Peters—J. Schaefer  
 Schleisingerville—St. Johns—E. Wilking  
 Schofield—Friedens—G. F. Schuetze  
 Scott—St. Pauls—J. Reichert  
 Shawano—Friedens—E. Kollath  
 Sheboygan—Evangelical—E. Krueger  
 Silvercreek—\*St. Pauls—K. Kuenne  
 South Germantown—\*St. Johns—  
     M. Rosenfeld  
 South Milwaukee—St. Lucas—  
 Stevens Point—Friedens—W. Werth  
 Sussex—Zion—Winger Sr.  
 Tomah—Zion—R. Rami  
 Town Hermann—St. Johns—F. Mohme  
 Town Oakwood—St. Johns—G. Recht  
 Union—\*Evangelical—J. Haack  
 Waubeka—\*St. Pauls—H. Erber  
 Wausau—St. Pauls—E. Grauer  
 Wauwatosa—St. Pauls—R. Grunewald  
 Wayne—St. Pauls—F. Klinschewsky  
 Whitewater—Friedens—R. Buelow  
 Mission in North Wisconsin—W. Diehl

**b) Michigan**

Iron Mountain—  
 Menominee—Trinity—P. Beecken  
     Number of churches.....110

**19. WASHINGTON MISSION DISTRICT**

Everett, Wash.—Zion—\*H. P. Bloesch  
 Gresham, Ore.—Zion—H. Gebhardt  
 Parma, Idaho—Mission—  
     \*H. J. Muenstermann  
 Payette, Idaho—Ev. Luth.—  
     \*H. J. Muenstermann  
 Portland, Ore.—St. Pauls—J. Hergert  
 Portland, Ore.—Friedens—  
 Seattle, Wash.—St. Pauls—Theo. Hauck  
 Spokane, Wash.—First Ev.—  
     E. Horstmann  
     Number of churches.....8

**CANADA MISSION DISTRICT**

Brown P. O., Man.—Ev. Immanuel—  
     H. C. Dallmann  
 Morden, Man.—Ev. Zion—H. C. Dallmann  
 Winnipeg, Man.—First Ev. Luth.—  
     H. M. Awiszus  
 Winnipeg, Man.—St. Johns Ev.—  
     G. A. Winger  
     Number of churches.....4

**MONTANA MISSION DISTRICT**

Culbertson—Friedens—E. Stelzig  
 Near Culbertson—St. Pauls—E. Stelzig  
 Deaver, Wyo.—Unorganized—  
     \*W. M. Schuster  
 Froid—Ev. St. Johns—E. Stelzig  
 Fromberg, Mont.—Unorganized—  
     \*W. M. Schuster  
 Hardin—St. Pauls—A. C. Kroehler  
 Joliet, Mont.—Unorganized—  
     \*W. M. Schuster  
 Lovell, Wyo.—\*Zion—\*W. M. Schuster  
 Near Shepherd (Ev. Colony)—Ev. Immanuel—Paul A. Prell  
 Sheridan, Wyo.—Ev. Luth. Zion—  
 Worden—Ev. Luth. St. Pauls—  
     A. C. Kroehler  
     Number of churches.....11

**MISSION STATIONS IN INDIA****RAIPUR DISTRICT****CENTRAL PROVINCES, INDIA****a) Bisrampur Station**

Pastor & Mrs. F. A. Goetsch, Bisrampur,  
 Raipur District, C. P., India  
 Pastor Armin F. Meyer, Bisrampur, Raipur  
 District, C. P., India  
 Miss Hulda D. Klein, Bisrampur, Raipur  
 District, C. P., India

**b) Raipur Station**

Pastor & Mrs. J. Gass, Raipur, C. P., India  
 Miss Elise Kettler, Raipur, C. P., India  
 Pastor Th. C. Seybold, Raipur, C. P., India  
 Miss Adele Wobus, Raipur, C. P., India  
 Miss Wilhelmina Diefenthaler, Raipur, C. P., India

**c) Baitalpur Station**

Mr. & Mrs. H. I. Waggoner, Baitalpur,  
 B. N. Ry., via Bhatapara, C. P., India  
 Mrs. Helen Enslin Sueger, Baitalpur,  
 B. N. Ry., via Bhatapara, C. P., India  
 Miss Lydia A. Kies, Baitalpur, B. N. Ry.,  
 via Bhatapara, C. P., India

**d) Parsabhadher Station**

Pastor & Mrs. M. P. Davis, Baloda Bazar,  
 C. P., India

**e) Mahasamudra Station****f) Sakti Station****MISSION STATION IN HONDURAS****San Pedro**

Pastor & Mrs. H. Auler, San Pedro Sula,  
 Honduras, C. A., via New Orleans  
 Miss Anna Bechtold, San Pedro Sula,  
 Honduras, C. A., via New Orleans  
 Pastor H. A. Dewald, San Pedro Sula,  
 Honduras, C. A., via New Orleans  
 Number of Stations .....7

**Unassigned**

Pastor & Mrs. J. Schultz, Raipur, C. P.,  
 India  
 Pastor & Mrs. M. P. Albrecht, Raipur,  
 C. P., India

**On Leave of Absence**

Pastor H. A. Feierabend, Grey Eagle,  
 Minn.  
 Pastor & Mrs. J. C. Koenig, Eden Theo-  
 logical Seminary, St. Louis, Mo.  
 Pastor & Mrs. Theo. Twente, Levasy, Mo.  
 Total number of churches.....1358

## LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor).  
 The name of the city is given first, then name of church and address, and finally the name of the pastor.

### **Alabama**

Birmingham—St. Johns—21st & F Ave., South—A. S. Ebinger

### **Arkansas**

Little Rock—St. Paul's—11th and Ringo Sts.—C. Fritsch

### **California**

Los Angeles:

- Immanuel—337 E. Jefferson St.—O. Satzinger
- St. Paul's—Washington & Trinity Sts.—J. Nuesch
- Zion—111 N. Breed St.—Jon. Irion
- English Mission—J. F. W. Helmkamp
- Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen
- Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert
- Pomona—St. John's—8th & Louisiana Sts.—J. E. Mangold
- San Francisco:
  - St. John's—Larkin St., betw. Broadway and Vallejo—
  - St. Luke's—15th, near Church St.—Alfred Meyer
  - St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier
- Sacramento—Oak Park Sta.—1st Ev.—24th St. & Marshall Way—J. Lebart

### **Colorado**

Denver:

- Salem—Ninth and Sherman—G. A. Schmidt
- Friedens—45th & Lincoln—L. C. Boeker
- St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann
- Fort Collins—Immanuel—Remington & Olive Sts.—E. Hergert
- Greeley—St. John's—4th Ave. & 11th St.—Chr. Buckish
- Loveland—Bethlehem—E. 2nd and Taylor—J. C. Kramer

### **District of Columbia**

Washington—\*Concordia—20th & G Sts., N. W.—C. W. Locher

### **Florida**

- Jacksonville—Zions—8th & Walnut—G. E. Schulz  
 Miami—Friedens—Palm & Flagler—O. Nussmann  
 Tampa—First Evangelical—E. Park & Jefferson—A. Beutenmueller

### **Georgia**

Atlanta—St. John's—S. Forsyth & Garnett Sts.—W. Hauff

### **Idaho**

Boise—St. Paul's—817 Franklin St.—F. H. Freund

### **Illinois**

- Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier
- Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
- Belleville—Christ—26 N. West St.—C. R. Hempel
- Belleville—St. Pauls—123 W. B. St.—O. F. Pessel
- Belvidere—St. John's—Cor. Main and E. Madison—D. Jensen
- Bloomington—Friedens—Front & Lee Sts.—H. H. Bierbaum
- Blue Islands—Friedens—Gregory & New—W. Uhrlandt
- Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller
- Chicago:
  - St. Andrew's—28th & Karlov Ave.—H. H. Moeller
  - Bethany—Irving Park Blvd. & Paulina St.—H. H. Dinkmeyer
  - Bethel—114th & State Sts.—J. Goebel
  - Bethlehem—Magnolia Ave. & Diversey Parkway—A. W. Fruechte
  - Christ—Francisco & Lexington Sts.—E. Rathmann

## Chicago:

—Eden—Gunnison & Leclaire Aves.—G. A. Niedergesaess  
 —Epiphany—Bradley Place & N. Robey St.—C. F. Weisse  
 —First English Evangelical—3070 Palmer Square—L. Goebel  
 —Friedens—N. 52nd & Justine Sts.—H. J. Brodt  
 —Chapel—62nd & Lincoln Sts.—H. J. Brodt  
 —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne  
 —Calvary—Central Ave. & Rice St.—R. B. Fiedler  
 —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens  
 —Nazareth—Altgeld St. & Talman Ave.—A. Glade  
 —Nicolai—N. Albany & Barry Ave.—G. Pahl  
 —Oak Park—Evangelical—Z. Egartner  
 —St. John's—Moffat St. & Campbell Ave.—B. H. Leesmann  
 —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer  
 —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf  
 —St. Mark's—W. 35th & Lowe Ave.—W. Gaertner  
 —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke  
 —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister  
 —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn  
 —St. Peter's—Cortez & Oakley Aves.—G. J. Lambrecht, H. E. Lambrecht, Assistant pastor  
 —St. Peter's (South Chicago)—Ave. L. & E. 103 St.—W. Breitenbach  
 —Philippus—W. 36th St. and S. Seeley Ave.—A. Fleer  
 —St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott  
 —Salem—228 W. 25th St.—Jos. A. George  
 —Salem Mission—6818 S. Emerald Ave.—Jos. A. George  
 —Tabor—Leamington & Belle Plaine—F. W. Schroeder  
 —Timothy—Belmont Park—T. Falk  
 —Trinity—22nd Place & Robey St.—Julius Kircher  
 —Zion—Ashland Ave. & Hastings St.—C. A. Koenig  
 —Zion—W. 80th & Normal Sts.—Alf. Menzel  
 —Zion—Throop & 100th Sts.—M. Lienk  
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—R. Mernitz  
 Collinsville—St. John's—Cor. Clay & Seminary Sts.—H. J. Bredehoeft  
 Danville—St. John's—E. Main & Buchanan Sts.—  
 Du Quoin—St. John's—20 S. Hickory—W. B. Weltge  
 East St. Louis—Immanuel—14th St., betw. State & Illinois Blvd.—E. R. Jaeger  
 Elgin—St. Paul's—Center & Division Sts.—Th. F. Bierbaum  
 Evanston—St. John's—Wesley & Crain—T. Munzert  
 Freeport—St. John's—104 Union St.—C. Hoffmann  
 Galena—St. John's—  
 Granite City—St. Peter's—21st & C Sts.—Rob. Kofer  
 Highland Park—St. John's—Greenbay Rd. and Homewood Ave.—F. Holke  
 Kankakee—St. John's—195 N. Entrance Ave.—H. Meier  
 Kewanee—St. Peter's—W. Central Blvd. & Grove St.—G. D. Fleer  
 La Salle—Ger. Prot.—841 Fourth St.—F. C. Krueger  
 Lincoln—St. John's—Union & 5th Ave.—G. S. Gerhold  
 Marion—926 W. Cherry St.—F. W. Buddy  
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker  
 Moline—\*St. Paul's—E. A. Irion  
 Murphysboro—St. Peters—15th & Spruce—R. F. Hohmann  
 Pana—St. John's—Third & Kitchel—  
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—A. Zimmermann  
 Quincy:  
 —Ev. Salem's—9th & State—H. J. Leemhuis  
 —St. Peter's—9th & York Sts.—A. Warskow  
 —St. Paul's—929 Monroes St.—J. C. Rieger  
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolf

## Indiana

Elkhart—St. John's—Harrison & 3rd—E. H. Spathelf

Evansville:

—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—E. Kockritz  
 —\*St. John's—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel  
 —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Pister  
 —St. Matthew's—Avondale—Walter A. Scheer  
 —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas  
 —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider, D. D.  
 Hammond—Immanuel—348 Sibley—C. Schaeffer  
 Indianapolis:  
 —Friedens—Parkway Ave. & Alabama St.—L. Kleemann  
 —St. John's—Sanders & Leonard Sts.—W. E. Uhrland  
 —St. Paul's—Ashland Ave. & 13th Sts.—J. Frohne  
 —Zion—North & New Jersey Sts.—F. R. Daries

Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein  
 La Porte—St. Paul's—Cor. Lincoln Way & Perry St.—G. G. Bratzel  
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion  
 New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Muesch  
 South Bend—St. Peter's—415 Lasalle—Hugo Weichelt  
 South Bend—Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney  
 Terre Haute—St. Paul—Cor. 12th & Eagle—J. C. Hansen  
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

**Iowa**

**Burlington:**  
 —First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher  
 —St. Luke's—Cor. 14th & South Sts.—W. Marten  
 —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann  
 Creston—St. John's—Fremont & S. Maple Sts.—J. E. Birkner  
 Council Bluffs—St. John's—Union & Pierce Sts.—A. W. Zaremba  
 Ft. Madison—St. John's—4th & Walnut Sts.—F. E. J. Schenk  
 Keokuk—St. Paul's—11th & Exchange Sts.—A. H. Bisping  
 Marshalltown—Friedens—S. 4th & Linn—M. J. Dammann  
 Muscatine—Ev. Prot.—Sycamore, betw. 3rd & 4th—F. Rodenbeck

**Kansas**

Atchison—Zion—Ninth & Santa Fe—  
 Kansas City—Zion—645 Orville—A. A. Kitterer  
 Lawrence—St. Paul's—831 Illinois St.—  
 Leavenworth—Salem Evangelical—Second at Fifth—Alb. J. Koch  
 Topeka—St. Paul's—3rd & Hancock Sts.—Fr. Bernberg  
 Wichita—Friedens—Corner First & Madison—E. W. Berlekamp

**Kentucky**

Covington—St. Mark's—Park and 38th—F. C. Scholl  
 Henderson—Zion—First & Ingram—F. W. Pfizer  
**Louisville:**  
 —Bethlehem—6th, near Hill St.—J. Klingeberger  
 —Clifton—Payne & Rastetter Aves.—H. Kettelhut  
 —Christ—Barrett & Breckenridge Sts.—W. Krueger  
 —West Louisville—41st & Hermann Sts.—W. J. Bartels  
 —Immanuel—Transit & Bardstown Road—E. C. Sining  
 —St. James—Bennet St. & Woodruff Ave.—H. Kettelhut  
 —St. John's—Clay & Market Sts.—S. A. John  
 —St. Luke's—W. Jefferson, near 19th St.—P. R. Zwilling  
 —St. Matthew's—611 E. St. Catherine—L. Hohmann  
 —St. Paul's—East Broadway, near Brook St.—W. F. Mehl  
 —St. Peter's—W. Jefferson, near 13th St.—F. Hausmann  
 —Parkland—26th St. & Grand Ave.—R. C. Kuebler  
 Newport—St. Paul's—24 East 8th St.—P. Wigermann  
 Owensboro—Zion—D. Blasberg  
 Paducah—Unity—5th betw. Clark & Adams—H. C. Toelle

**Louisiana**

**New Orleans:**  
 —First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker  
 —Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius  
 —St. John's—Belfast & Joliet Sts.—H. J. Neumann  
 —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt  
 —St. Paul's—Elenora & Patton Sts.—Theo. Tilmanns  
 —Salem—Camp & Milan Sts.—P. M. Schroeder

**Maryland**

Annapolis—St. Martin's—Francis St., near State Circle—F. H. Graeper  
**Baltimore:**  
 —Christ—Beason & Decatur Sts.—Chas. F. Brandt  
 —St. John's—Concordia—Walbrook Ave., near Payson St.—E. J. F. Dettbarn  
 —\*Friedens—Chester St., near Orleans St.—F. A. Giese  
 —Huber Memorial—Gorusch, near Kennedy Ave.—P. L. Schmidt  
 —Morrell Park—10th & James Sts.—Ed. John Paetzold  
 —\*St. John's—Lombard & Catherine Sts.—F. Rueggeberg  
 —St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme  
 —St. Matthew's—Fayette St. & Central Ave.—D. Bruning  
 —\*United Evangelical—East Ave. & Dillon St.—W. Batz  
**Frostburg—Zion**—E. Main St., betw. Bowery & Grant Sts.—

**Michigan**

Adrian—Immanuel—McVicar & E. Church—G. Schoettle  
 Ann Arbor—Bethlehem—Fourth Ave. South, near Packard St.—G. A. Neumann  
 Chelsea—St. Paul's—Summitt, betw. Main & East—G. W. Krause  
 Detroit:  
 —Bethany—Seminole & Waterloo Sts.—A. Martin  
 —Bethel—Linwood & Lothrop Sts.—R. Niebuhr  
 —Christ—Roosevelt & Myrtle Sts.—Theo. Jud  
 —Immanuel—Livernois & Verner Sts.—A. W. Bachmann  
 —Highland Park—Salem—36 Leslie Ave.—West of Hamilton Blvd.—W. Emigholz  
 —St. John's—Russell & Chestnut Sts.—H. Horny  
 —St. Luke's—Rohus & Warren Aves.—L. Kleber  
 —St. Mark's—Dix & Military Aves.—A. Mallick  
 —St. Matthew's—Concord & Stuart—O. C. Haass  
 —St. Paul's—17th & Rose Sts.—W. Howe  
 —St. Peter's—Tecumseh & Michigan Aves.—C. A. Haneberg  
 —Trinity—Fort St., near Woodmere Ave.—R. J. Beutler  
 —Zion—F. A. Simon  
 Grand Rapids—St. John's—Mt. Vernon Ave., near W. Bridge St.—R. Schreiber  
 Jackson—St. John's—S. Mechanic & E. Biddle Sts.—W. H. Alber  
 Lansing—St. Paul's—N. Walnut & Genesee Sts.—B. E. Schalow  
 Marine City—St. John's—171 Backus Ave.—H. E. Totzke  
 Muskegon—St. John's—Cor. Pine & Diana Sts.—G. Bohn  
 Mt. Clemens—Zion—New & Pine—F. A. Roese  
 Owosso—St. John's—Washington & Oliver—G. H. Webbink  
 Pt. Huron—St. John's—Cor. Pine & 7th—J. Wulfman  
 Saginaw—St. Mark's—111 S. 3rd Ave.—A. Grabowski  
 St. Joseph—St. Peter's—Pearl & Church Sts.—F. W. Buehler  
 St. Joseph—Zion—F. C. Schmidt  
 Wyandotte—St. John's—4th & Chesnut—A. Schmid

**Minnesota**

Bemidji—St. Paul's—Sixth & America—W. F. Kamphenkel  
 Duluth—St. Paul's—10th Ave. E & 3rd St.—  
 Faribault—St. Luke's—8th Ave. & 8th St.—T. Kettelhut  
 Little Falls—St. John's—3rd & 4th Ave., Northeast—L. Denninghof  
 Minneapolis—St. John's—16th Ave. & 3rd St., North—T. Herrmann  
 Minneapolis—Faith—Minnehaha & 37th St.—E. Crusius  
 Rochester—Ev. Friedens—N. Broadway & 7th St. N. W.—W. W. Bunge  
 St. Cloud—Friedens—8th Ave. & 4th St. S.—G. Mayer  
 St. Paul—St. Paul's—Cor. Tilton & St. Peters St.—K. Koch  
 St. Paul—St. John's—King & Orleans—W. J. Witt  
 Stillwater—Ev. St. Peter's—Pine & Broadway—F. H. Doellefeld

**Missouri**

Boonville—Evang.—704 Spring St.—  
 Cape Girardeau—Cor. Ellis & Merriwether Sts.—R. Lehmann  
 Independence—St. Luke's—Main & Farmer Sts.—P. Moritz  
 Jefferson City—Central—721 Washington St.—P. Stoerker  
 Kansas City—St. Peter's—1323 Oak St.—J. Sauer  
 Kansas City—St. Paul's Evang. Mission—1707 Prospect Ave.—Rev. Chas. Enders  
 Sedalia—Evangelical Immanuel—Vermont & 4th St.—H. Vieth  
 Springfield—St. John's—W. Scott & N. Main Sts.—A. Limper  
 St. Charles—St. John's—5th & Jackson—H. Thomas  
 St. Joseph:  
 —Ev. St. John—Ohio & Prior Ave.—  
 —Evangelical Zion—9th & Julie Sts.—F. C. Klick  
 —Ev. Luth. Zion—15th & Lafayette—G. H. Krueger  
 St. Louis:  
 —Bethany—Rosalie & Red Bud Ave.—Fred H. Kraft  
 —Bethesda—Hoffmeister & Dammert Aves.—H. Schirneker  
 —Bethel (English)—Garrison & Greer Aves.—J. P. Meyer  
 —Bethlehem—5601 South West Ave.—K. W. Nottrott  
 —Caroline Mission—1821 Hickory St.—A. E. Binder  
 —Christ—Bellvue & Brun Aves.—J. Varwig  
 —Ebenezer—2921 McNair—H. F. C. Haas  
 —Eden—Immanuel—Euclid & Maple Aves.—K. Schneider  
 —Emmaus—Chouteau & Tower Grove Aves.—K. Pleger  
 —Evangelical (Carondelet)—Michigan & Koeln Aves.—Ed. Bleibtreu  
 —Friedens—19th & Newhouse Ave.—Paul Press  
 —Holy Ghost—Grand Ave. & Page Blvd.—  
 —Jesus—12th & Victor Sts.—W. F. Simon, Ph. D.  
 —Nazareth—Morganford Road & Tholozan Ave.—Geo. M. Poth

## St. Louis:

- Redeemer—6452 S. Kingshighway—H. Friz
- St. Andrew's—California Ave. & Junia St.—H. Brethauer
- St. James'—College & Blair Aves.—Th. Braun
- St. John's—14th & Madison Sts.—T. Haefele
- St. Luke's—Tennessee Ave., betw. Shenandoah Ave. & Sidney St.—H. Walser
- St. Mark's—Russell & McNair Aves.—
- St. Matthew's—Jefferson Ave. & Potomac St.—H. Drees
- St. Paul's—9th St., near Lafayette Ave.—Chapel: Giles & Potomac St.—J. Irion; Otto Press, Assistant Pastor
- St. Peter's—Chouteau Place, St. Louis & Warne Aves.—Wm. Hackmann
- St. Stephen's—Gimbel & Halls Ferry Rd.—O. Kienker
- Salem—Marcus & Margaretta Aves.—P. Langhorst
- Salvator—Plover & Thekla Aves., Walnut Park—C. Fritsch
- Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen
- Zion—25th & Benton Sts.—M. L. Kramer
- Webster Groves—Ev.—204 E. Lockwood—A. C. Ernst

## Nebraska

- Lincoln—St. John's—10th & New Hampshire Sts.—D. Maul  
 Lincoln—St. Paul's—13th & F Sts.—Ad. Matzner  
 Nebraska City—Bethel—Cor. 2nd Corso & 12th St.—T. Berlekamp  
 Omaha—St. John's—24th & Vinton Sts.—W. Schaefer

## New York

- Albany—Evangelical Prot.—Alexander & Clinton Sts.—H. Reller
- Auburn—St. Luke's—Seminary Ave., betw. Seminary & Franklin Sts.—H. Retter
- Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas
- Buffalo:
  - St. Andrew's—Genesee & Domedion—E. W. Menzel
  - Bethany—Eaton, near Jefferson—C. Loos
  - Bethlehem—Genesee & Parade Circle—A. Goetz
  - Calvary—Fillmore, near Dewey Ave.—J. Kulbartz
  - Christ—Clinton & Baitz—A. Zink
  - Friedens—Eagle, opposite Monroe—G. Th. Haller
  - Immanuel—Military Road & Glor.—H. L. Streich
  - Pilgrim—Best & Herman Sts., opposite Humboldt Park—G. Siegenthaler
  - St. James—Jefferson Ave., near High—L. Suedmeyer
  - St. John's—Amherst, near East—O. Wittlinger
  - St. Luke's—Richmond Ave. & West Utica—John R. Graf
  - St. Mark's—Oak, near Tupper—H. M. Wiesecke
  - St. Matthew's—Swan & Hageman—J. A. Keller
  - St. Paul's—Ellicott, near Tupper—C. G. Haas
  - St. Peter's—Genesee & Hickory—T. Bode
  - St. Stephen's—Peckham & Adams Sts.—W. Schild
  - Salem—Calumet & Garfield—
  - South Side Ev.—Abbott Rd. & McKinley Pkwy.—H. Noehren
  - Trinity—Gold, near Ludington—H. Kramer
- Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin
- Corning—Immanuel—W. 1st St.—R. Vieweg
- Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haass
- Elmira—First Ev.—Madison & Carroll—R. Vieweg
- Hornell—St. Paul's—Cor. Elm & John Sts.—H. A. Dies
- Lockport—St. Peter's—Locust & South Sts.—J. Schauer
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---

**Bits of Humor**

She (passenger on liner): "I don't see, captain, how you manage to find your way across the ocean."

Captain: "We find it by the needle yonder."

She: "By the needle—oh, then you sort of thread your way across."

---

The city girl boarding in the country spoke to the farmer about the savage way in which the cow regarded her. "Well," said the farmer, "it must be on account of that red waist you're wearing." "Dear me," said the girl, "of course I know it's awfully out of fashion, but I had no idea a country cow would notice it!"

---

"John, what is a synonym?"

"Why, a synonym is a word you use when you can't spell the other one."

---

"It's hard," said the sentimental landlady at the dinner table, "to think that this poor little lamb should be destroyed in its youth, just to cater to our appetites."

"Yes," replied the smart boarder, struggling with his portion, "it is tough."

---

Dunn—"Do you propose to pay this bill?"

Count—"Yes. I propose tonight and will pay immediately after the wedding."

---

"Recovered from your attack of the grip, old man?"

"Not entirely."

"Why, you look as well as ever."

"Yes, but I owe the doctor \$15."

---

Teacher—"Why are you so late?"

Boy—"I started late."

Teacher—"Why didn't you start early?"

Boy—"Please, miss, it was too late to start early."

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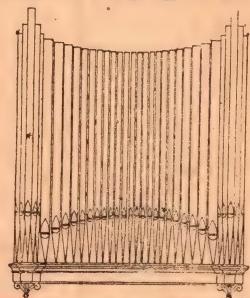
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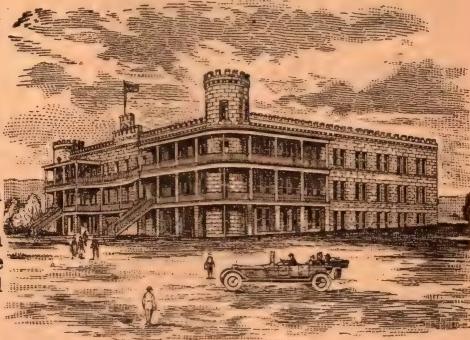
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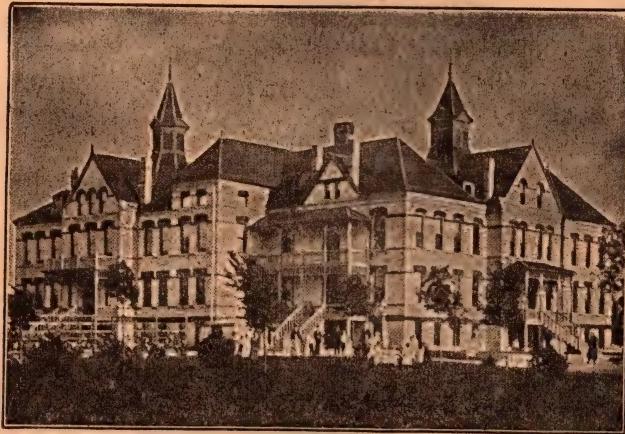
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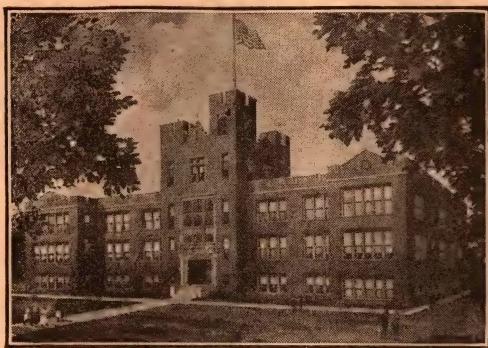


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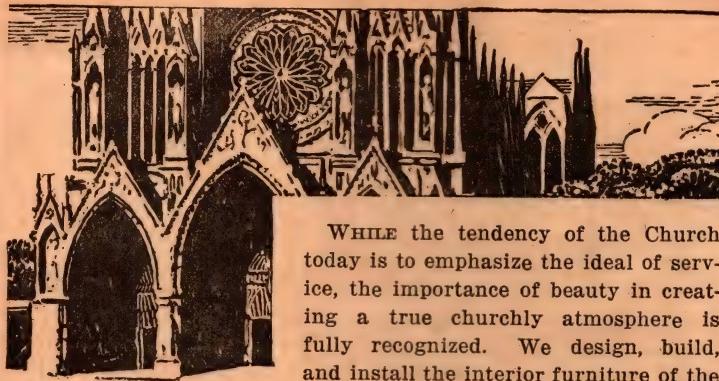
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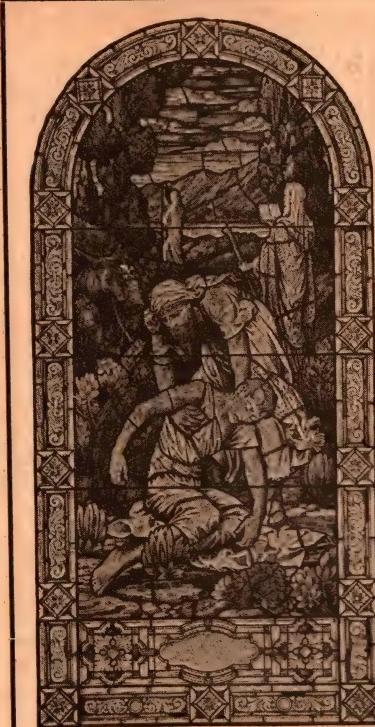
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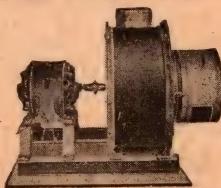
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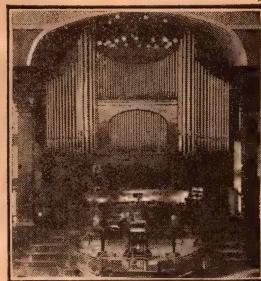
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also into the  
vineyard and  
whatsoever is  
right I will  
give you.

*Matth. 20:7.*